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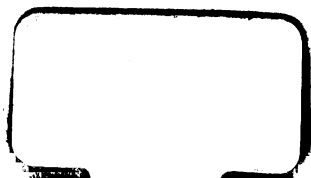
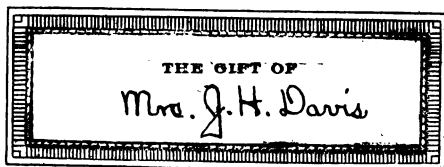
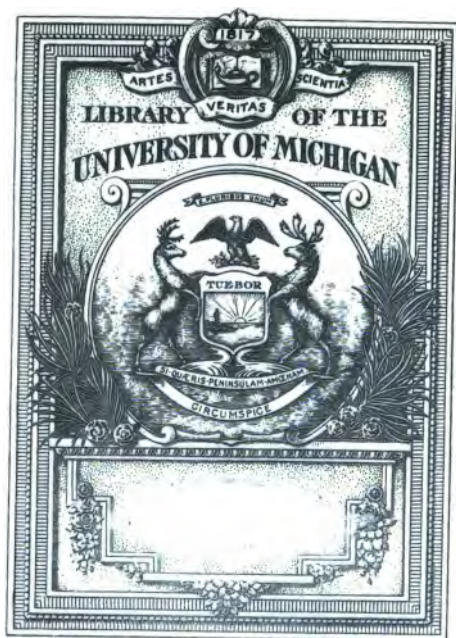
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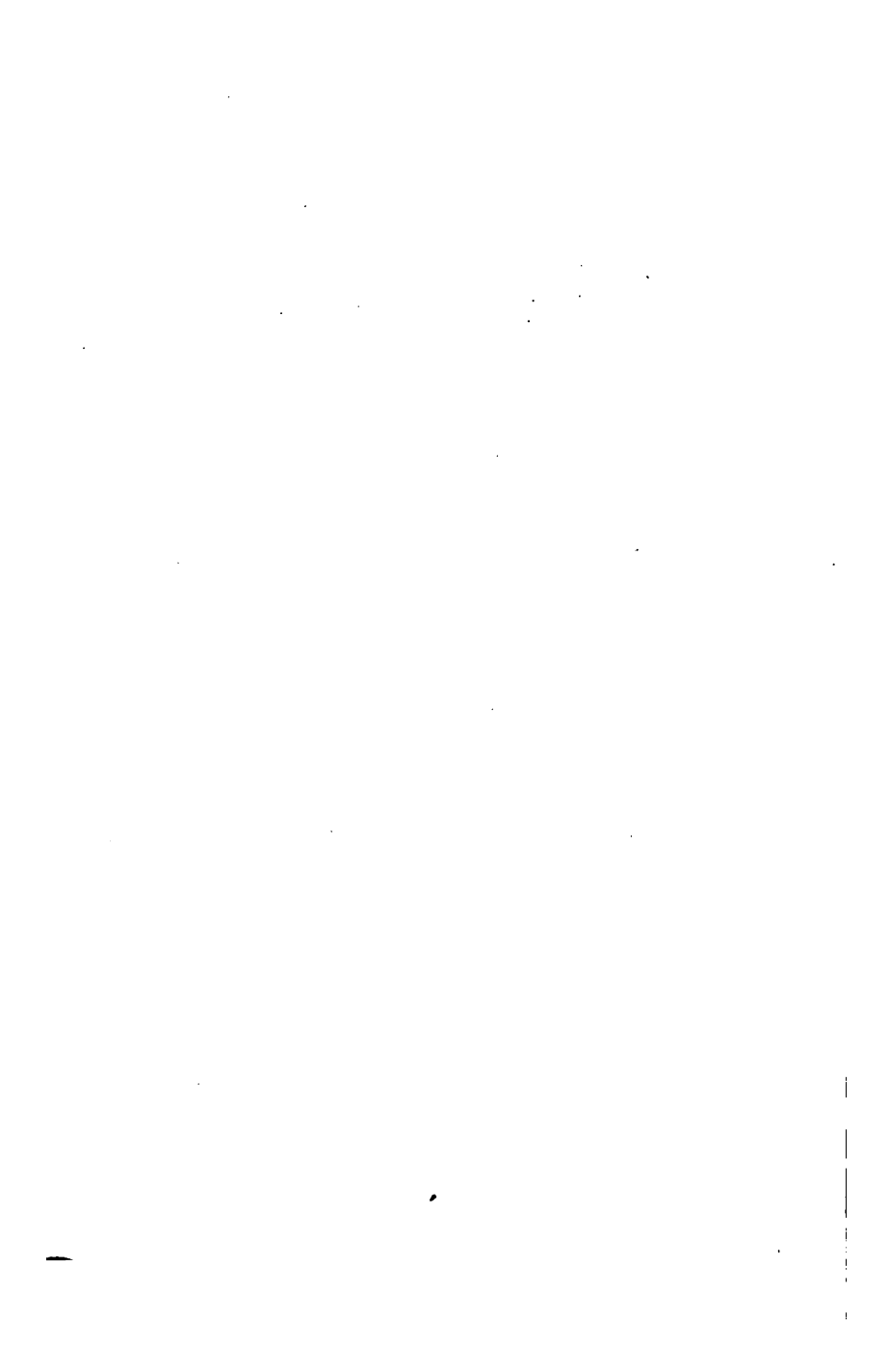
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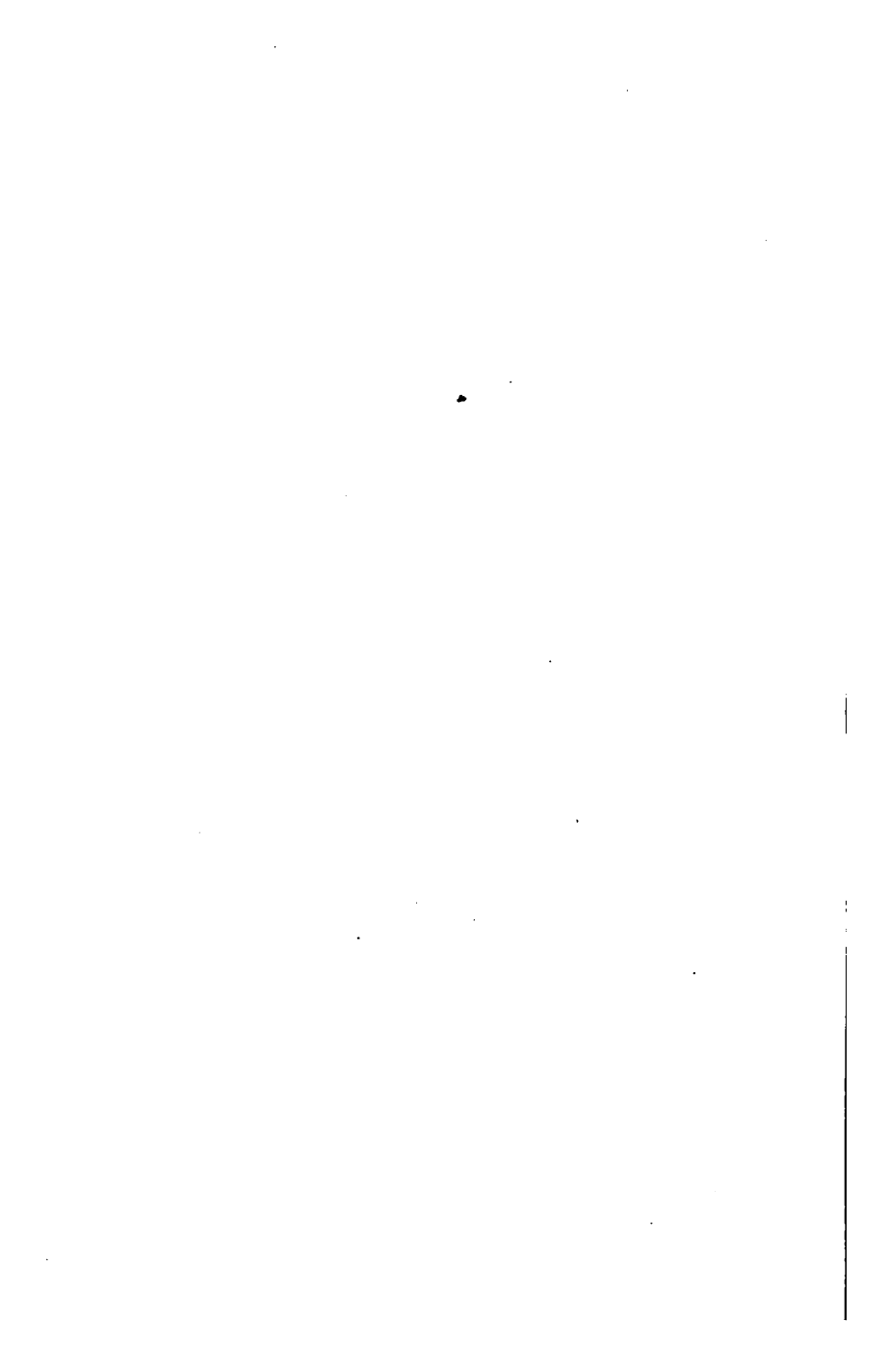






CHRIST AND THE FISHERMEN





JESUS THE MAN OF GALILEE

"He took upon himself the form of a servant and was made in the likeness of men."—*Philippians 2: 7.*

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1916

Jesus

The Man of Galilee

**Studies in the Life of Jesus Arranged for Secondary
School Students—Adapted both to Class
Use and to Personal Study**

ELVIRA J. SLACK

Instructor in English, Adelphi Academy



**New York
National Board
of the Young Womens Christian Associations
of the United States of America
600 Lexington Avenue**

Not of the sunlight,
Not of the moonlight,
Not of the starlight!
O young Mariner,
Down to the haven,
Call your companions,
Launch your vessel
And crowd your canvas,
And, ere it vanishes
Over the margin,
After it, follow it,
Follow the Gleam.

—*Tennyson.*

*Gift
Mrs. J. H. L. L. L.
3-24-32*

PREFACE

These lessons were arranged for use at the summer conferences of the Young Women's Christian Association, and designed especially for students from high schools and preparatory schools.

The aim in the making of this book has been to arrange a series of lessons which shall make real the Jesus of the gospels, and which shall help to stimulate in the younger student a desire for a personal comradeship with Jesus. The arrangement has been often topical rather than chronological in order that certain debatable points might be avoided.

It is believed that to make Jesus real should be the chief aim in teaching his life; for thus to follow his activity and vigor, to watch his alert sympathy, his untouched holiness as he goes through the life of his day, is the only right foundation on which to meet further questions. Many a younger student goes into college classrooms with no personal knowledge of the facts of Jesus' life other than an inadequate and vague impression formed from infrequent Sunday school instruction and the prejudice of chance information.

There is much in Jesus' life that makes striking appeal to younger students; they are quick to feel the kinship of his youth and vigor, to recognize his perfect adjustment to the familiar world of home and school and friends, and to share with gentle sympathy the tug that the needs of the world made at his heart—for have they not themselves far more than others the unspoiled heart of the child whom Jesus called the ideal of his Kingdom? One who teaches, needs but to show them how to take our Lord out from the pages of a book and to make him live before them: not Jesus, a mode of living, but a young leader of thirty years of age with unstained heart; Jesus, a comrade with whom to tramp the Galilean hills or follow as he ministers to the common brother-

hood of Jerusalem; Jesus Christ, the supreme need of all hearts, then and now. The parables thus become this earth's wheat fields and vineyards as symbols of God's plan, and the miracles become the adjustment God's love makes to our human needs. Most of all Jesus Christ himself becomes a personal friend who calls out the deepest loyalty and devotion.

Brooklyn, 1911.

A LIST OF SUPPLEMENTARY PICTURES

The following pictures have been chosen as supplementary to certain lessons in the course. But few have been chosen and those largely to stimulate the imagination, and to aid in making accurate mental pictures of the country Jesus loved. In no case should the pictures be used until the student has formed an impression from the biblical text, otherwise the biography of Jesus becomes a series of photographs rather than a life.

These pictures are published by the W. A. Wilde Company, 120 Boylston Street, Boston, Mass., and may be ordered at that address from the numbers given below, at a cost of one cent each.

WILDE'S BIBLE PICTURES.—Nos. 47, 70, 89, 93, 103, 109, 112, 126, 131, 132, 141, 153, 175, 177, 182, 183, 186, 187, 188, 192, 196, 198, 206, 211, 212, 217, 218, 227, 228, 229, 232, 237, 240, 242, 243, 246, 248, 308, 312, 313, 315, 385, 443, 537, 538, 539, 638. (No orders taken by mail for less than ten pictures.) (Total number listed, 47.)

A SUGGESTED LIST OF BOOKS FOR FURTHER STUDY

1. ON THE LIFE OF JESUS.

The Life of Christ, James Stalker. Revised Edition, Fleming H. Revell, 1909.

The Days of His Flesh, David Smith. Armstrong & Son, 1905.

The Man Christ Jesus, Robert Speer. Fleming H. Revell, 1896.

2. ON THE GEOGRAPHY OF THE COUNTRY.

In the Master's Country, Martha Tarbell. George H. Doran, 1910.

Historical Geography of the Holy Land, G. A. Smith. Armstrong & Son, 1901.

3. FOR HISTORICAL AND SOCIAL BACKGROUND.

The Conflict of Religions in the Early Roman Empire, T. R. Glover. Methuen & Co., 1909.

The Temple, Alfred Edersheim. Hodder & Stoughton.

Jewish Social Life, Alfred Edersheim. Hodder & Stoughton.

A History of New Testament Times in Palestine, Shailer Mathews. Macmillan, 1899.

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CHAPTER I
THE FOUR BIOGRAPHERS OF JESUS

O perfect life in perfect labor writ,
O all men's Comrade, Servant, King or Priest,
What *if* or *yet*, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor, tattled by an enemy,
Of influence loose, what lack of grace
Even in torture's grasp, or sleep's or death's,—
Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, thou Crystal Christ?

—*Sidney Lanier.*

CHAPTER I

THE FOUR BIOGRAPHERS OF JESUS

Section 1. Introduction

1. After the death of a great man there are many books of biography and reminiscence that give his life expression. Particularly is this true of a man who has come into intimate touch with many people.

Prove this fact from your knowledge of history and of literature, making a list of those who come readily to mind. Suggestive names are those of *Abraham Lincoln*, *David Livingstone*, *St. Francis of Assisi*, *Martin Luther*, *Catherine of Siena*, *Julius Caesar*, *Napoleon*, *King Arthur*, *Jeanne d'Arc*.

2. Make a brief list of the chief characteristics of any two of these and what each accomplished, attempting to see what has made the man's name and work live. Can you give any reasons which could account for the fame of most great men? Test a few of the famous men living today.

3. After the death of Jesus there were many reports about him that became current in the early church, through a loving effort to retell the life of the one who had done so much for the people among whom he had lived. These records are found in the four gospels.

4. Men quickly elected Jesus to the brotherhood of those never to be forgotten; they realized that there was a divine difference about him.

Make a short list of characteristics from what you know of him already that could account for this fact. It is nineteen hundred years after his death, yet millions of Bibles are printed yearly in different languages, beside countless other books about him.

5. With the thought in mind that one who comes to study the life of Jesus is studying the life of no common man, read John 17:3 to see how high a value Jesus places upon a knowledge of his life and that of his Father.

Read Ephesians 3:16-19. In these verses lies a prayer of the Apostle Paul. There could be no more beautiful ideal to put before us than is contained here; an ideal for the one studying the life of Jesus, and an assurance to all who wish a fuller knowledge of God.

To know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.—*Ephesians 3:19.*

Section 2. Oral Narratives

1. Before the days of printing the customary way of handing down information was by word of mouth. This was an important source of our knowledge about Jesus, due to two facts:

a. Books were scarce and owned only by scholars and the rabbis.

b. Many in the early church who had never seen Jesus were entirely dependent on what men told them of him.

Such an oral record may be considered trustworthy, because:

a. All biography is more or less dependent on what men say.

b. The Oriental memory was well trained to remember with verbal accuracy. Read John 21:25 for evidence of the fact that the memory of much that Jesus did remained shut away in men's minds. The complete biography of Jesus could never be written.

2. How such records might have come into circulation.

a. Try to picture to yourself a crowd listening to Jesus as in Matthew 4:23-25; sick men come to be healed, women with their little children, boys and girls with curious, expectant faces, old men with new wonder in their hearts, perhaps the keen gaze of a Roman officer riding past. Men such as these were oral biographers of Jesus without knowing it.

b. Imagine what each would have told on returning home and picture the group that listened. Remember that a man's personality always colors his story. Think carefully about the probable version of a talk with Jesus that a Roman might tell; a rabbi; a disciple like John; a little child whom Jesus had held in his arms.

c. What would *you* have had to tell?

d. Read the following stories of people who returned home after seeing Jesus. (Even if the incident is familiar to you, read it through as if you yourself had been an eye witness.)

(1) Three scholars who came seeking Jesus from a far country. Matthew 2:1-12.

(2) Two young men who happened to meet Jesus in the streets of a city. John 1:35-39.

(3) A woman who met Jesus when she was at work about home tasks. John 4:5-15.

(4) Sick people who crowded at Jesus' door. Mark 1:32, 33.

(5) The group of men Jesus knew best. Matthew 17:1, 2.

(6) The child friends of Jesus. Mark 9:36, 37.

Now imagine in each case the home group that listened and the words of the one who had seen Jesus. Can you picture the result of the retelling of each experience?

3. One who reads the accounts of Jesus' life imaginatively will find them intensely natural and human. Just under the lines lie some of the sweetest idyls ever written. But one who studies with scholarliness and reverence will find that through them God has taught the world clearly the way that men may learn to know him. To walk with the disciples along Jerusalem's crowded streets or through the olive orchards of Galilee can be the greatest aid to the understanding of Jesus' mission. He who actually journeys by camel with the Magi, or follows Jesus home to his own house, or romps with the little children of Nazareth will learn the more completely of him.

Section 3. The Written Records

1. Soon after the death of Jesus there began to appear little books about him, written in the ordinary language of the home and of business, intended apparently not for a lettered public but in order that plain people might read of him. The authors of these accounts were of two kinds:

a. Those who were eye witnesses, that is, had actually seen Jesus, as St. Matthew and St. John.

b. Those who relied on first-hand information given by Jesus' disciples, as St. Mark and St. Luke.

2. It is probable that some of the epistles were put into writing before the four gospels were, but they were not primarily biographies of Jesus. They attempted rather to explain his teachings. Mark was probably the earliest of the gospels.

3. The four biographies extant are called gospels, the word meaning good tidings (see Luke 2:10, Matthew 11:4 for a use of the same word).

As the gospels by Matthew, Mark and Luke retell practically the same series of events they are called the synoptic gospels. The plan of John's gospel is entirely different.

4. It is a most interesting fact that the biographies of Jesus are written from different points of view.

a. Matthew, a business man.

b. Mark, the private secretary and helper of Peter.

c. Luke, the beloved physician.

d. John, the friend of Jesus.

What sides of Jesus' life would you expect each type of man to represent?

5. It is probable that the everyday life of each of these men was a more convincing representation of what he thought of Jesus than his book could be. Why? In the same way it is probably true that our lives are the only biographies of Jesus some one will read.

What you are speaks so loud I cannot hear what you say.—
Emerson.

(It is suggested that the first heading of the following lesson be also studied on this day.)

Section 4. St. Matthew: the Biographer of Jesus the Messiah

1. The life of Matthew.

The information we possess is comparatively scanty but enough to show Matthew's social position, wealth and character. Being one of the salaried officers under the Roman government and therefore representing the hated rulers, Matthew belonged to the class called "publicans," a word used to suggest men despised socially, and dis-trusted because of a lack of business honesty.

- a. His other name. Mark 2: 14.
- b. His business. Luke 5: 27.
- c. His home city. Mark 2: 1 (locate).
- d. The beginning of his friendship with Jesus. Luke 5: 27, 28.
- e. The feast he gave for Jesus. Luke 5: 29-32.

2. The character of Matthew.

- a. His business as tax collector would develop what traits?
- b. What seems to be his rank socially? Luke 5: 30, 31.
- c. What trait is suggested in the fact that Matthew in his own gospel speaks of himself as "publican"? Matthew 10: 3.

3. Matthew's aim in writing his book.

a. Matthew's life and training would teach him to look at Jesus from the following viewpoints:

- (1) Jesus as a Jew.
- (2) Jesus as the expected Messiah and the fulfillment of Old Testament prophecy.
- (3) Jesus from a business man's standpoint.

b. Matthew wished to convince the Jews that Jesus was the one of whom the prophets foretold. A few quotations show this: Matthew 1: 22, 23; 2: 5, 6, 17, 18, 23.

There are in his gospel about sixty quotations from the Old Testament: the phrase, "that it might be fulfilled" occurs thirteen times.

- c. In his gospel repeated emphasis is laid on the inaugu-

ration of what Jesus called "the kingdom of heaven," Jesus as king, each man who accepted him, a citizen. The phrase "kingdom of heaven" occurs thirty-two times.

4. Matthew's picture of Jesus.

a. Think carefully of these few facts about Matthew and judge for yourself what Matthew would see in Jesus. What things about Jesus would interest him in particular?

b. Capernaum, the home city of Matthew, was situated at the head of the Sea of Galilee and was an important station on the great Roman trade route called "The Way of the Sea." As an officer of the Roman government, Matthew sat daily in the crowded market place. He probably came into touch with the outside world, heard much of Rome and her greatness, was more of a cosmopolitan than if he had lived in Jerusalem. Account then for the fact that Matthew alone of the four biographers has recorded the following:

- (1) The Magi. Matthew 2:1-12.
- (2) Herod's cowardice. Matthew 2:13-23.
- (3) The dream of Pilate's wife. Matthew 27:17-19.
- (4) Pilate's attempt to wash away his guilt. Matthew 27:24.
- (5) The Roman watch at the sepulchre. Matthew 27:62-66; 28:11-15.

c. Matthew had had a chance to see men in business relationships. The human nature of the market place, its craftiness, its temptations were very familiar to him. It is not strange that he alone of the biographers records the following lessons Jesus came to teach:

- (1) The parable of the dishonest debtor. Matthew 18:23-35. A new principle in business methods.
- (2) Jesus meeting a business obligation. Matthew 17:24-27. A new lesson in partnership.
- (3) Judas' crafty words. Matthew 26:25. Jesus' treatment of duplicity.
- (4) Judas' despair. Matthew 27:3-9. A record of failure.

Matthew understood Judas' temptations probably better than many of the disciples. He understood too what it

was to be a social outcast. His account of Judas' remorse is very dramatic: you can hear the silver coins ring on the pavement; you rebel with Matthew at the priest's harsh words; you withhold your judgment in the face of the final tragedy. Perhaps Matthew understood Judas' failure, for he of all the biographers speaks of the fact that Judas is missed when the "eleven" meet their resurrected Lord in Galilee. Matthew 28:16.

d. Perhaps Matthew understood the loneliness of Jesus in a way that some of the others may not have done; at least small details here and there seem to bear out the probability that Matthew, the outcast, understood the ostracism of Jesus.

(1) He alone records those words spoken from Jesus' broken heart as if he were actually looking down over Jerusalem. Matthew 23:37.

(2) He remembers Jesus' words in the garden. Matthew 26:55.

(3) He alone records that the soldiers who crowned Jesus mockingly as king, with a crown of thorns and a reed as sceptre, took the same reed with which to smite him.

Matthew was a Jewish business man, one familiar with the Old Testament prophecies about the Messiah, one who had come into close touch with practical affairs and with the false ideals of Rome. He found Jesus to be the Messiah that the man of the market place needed. Personal experience had taught him that Jesus made good his own claim: "I am come not to call the righteous but sinners to repentance." Luke 5:32.

Section 5. St. Mark: the Biographer of Jesus the Worker

1. The life of Mark.

a. It is supposed that Mark was private secretary to Peter and wrote down what Peter preached on his missionary journeys, particularly in Rome. This is based on the record entered by an early historian, Eusebius, who says, "Mark was the interpreter of Peter and wrote down with accuracy, but not in chronological order, the events of Jesus' life."

b. There are but few references to him in the New Testament.

- (1) His other name. Acts 12:25.
- (2) A member of the early church. Acts 12:12.
- (3) His mother. Acts 12:12.
- (4) His age. 1 Peter 5:13.
- (5) His relation to Paul. Philemon 24.

2. His gospel.

a. A study of the gospel seems to yield evidence that this is Peter's gospel and that it is one of the earliest. It begins with his call to discipleship and ends with his confession: his house is spoken of frequently as the central meeting place, and more than all else, it seems to reflect his active, sturdy spirit. Had Mark not known Jesus himself it is likely he would have followed closely Peter's manner of speaking.

b. There is also direct evidence that Mark's gospel is intended for a Roman audience. What side of Jesus' life would most interest a Roman audience? Where would the emphasis be likely to differ from that in Matthew?

Here is direct evidence:

- (1) He explains many Hebrew customs and terms that would be familiar to any Jew. Mark 5:41; 12:42.
- (2) He quotes but seldom from the Old Testament, unlike Matthew.
- (3) He omits the genealogy of Jesus (compare with other synoptists).

3. Mark's telling of the story.

We find here the most vivid picture of the active, wonder-working Jesus. Many of Jesus' teachings are omitted, particularly the Sermon on the Mount, and there are only four parables recorded, possibly because a Roman audience might not follow with so keen interest the lessons that Jesus drew from homely, everyday things—the shepherd tending his flock on Judean hills, the sower sowing goodly seed, the woman who hunted with a little candle for a lost coin. Many miracles are recorded, however, eighteen in all; through them we get an intensely vivid picture of Jesus' activity. Even the smallest details seem to make Jesus live before us: the jostling crowds that hung around the doorstep of Peter's house to see him (Mark 1:33); the background of sunset and evening and dawn (Mark 1:32, 35), and Jesus' expression as he looked out over the sea of hostile faces. "He looked about . . . being grieved" (Mark 3:5). Even the verbs Mark uses seem to reflect the impression Jesus made on Peter, verbs that describe Jesus' manner, his bearing, the very tones of Jesus' voice: "grieved"; "sighed"; "wondered"; "was angry"; "hungered"; "slept." The man who wrote this gospel gloried in Jesus' vigor and activity.

Go your way and tell John the things which ye do hear and see; the blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, the poor have the good tidings preached to them.—*Matthew 11:4, 5.*

Section 6. St. Luke: the Biographer of Jesus the Saviour

1. The man Luke.

We do not know much about the life of Luke, but the personality of the man is clearly felt throughout his book. He was a Greek physician living at Antioch (Colossians 4:14), a friend of Paul and one who had brought to his task of writing Jesus' life the culture and scholarship of the Greeks. Jesus to him had become a Saviour of all men, not of the Jews alone. His portrait of the Master gives to Jesus all the beauty and humanness of one who could become the ideal of the whole world.

2. Luke's aim in writing his gospel.

a. Unlike the other synoptists he states what his aim is (Luke 1:1-4). Note the spirit of the scholar, and the scientific standard of accuracy he sets for himself. His aim is the same in his second book, the Acts. Read Acts 1:1, 2.

b. He wishes to portray Jesus as one belonging to the world. Note to whom Jesus' genealogy is traced in Matthew 1:1, and also in Luke 3:23-38; how is this significant?

c. Far beyond a man of his day, Luke seemed to feel the common brotherhood of all classes of society. Perhaps he had learned it from Jesus; for he pictures Jesus as one come to be the Saviour of the poor (Luke 14:7-11, 12-14); he emphasizes Jesus' kindness to women (Luke 13:10-13); he recognizes also the importance of children. The parable of the Good Samaritan seems to phrase Luke's idea of what Jesus meant by perfect service (Luke 10:25-37).

3. Luke's personality.

a. Luke must have been a man whose life as a physician and a scholar had not dulled his own human sympathies, else he could not have written with such fineness of feeling. It seems as if he must have looked out on people with something of Jesus' own spirit.

b. The beloved physician, as Paul called him, can be seen on every page. All the details of Mary's anticipation of her little child are told with exquisite sympathy. It is Luke who gives us that marvelous picture of the Holy Night when the God-child came (Luke 2:1-20), and the few glimpses of Jesus as a child, the presentation in the temple (Luke 2:22-39), and all the boyish eagerness of that first visit to the Passover (Luke 2:41-50).

c. The little details that are evident to a keen, sympathetic heart are always present in Luke's gospel; he who had healed men, mingled with them through sickness and sorrow, knew better than any one else of the Jesus who gave back the widow's only son (Luke 7:11-17); of the depths to which misspent love had sent one woman (Luke 7:36-50); of the poor lunatic sitting healed "at the feet of Jesus" (Luke 8:35); of the little daughter of Jairus "who lay a-dying" (Luke 8:42); of the women "who brought unto him their babies" (Luke 18:15). Luke had seen the human heart and he loved to tell the story of the Great Physician "who laid his hands on every one of them" (Luke 4:40).

Section 7. St. John: the Biographer of his Own Friend

It is probable that no one lived on a plane of closer intimacy with Jesus than John. Early becoming a disciple, associated with Jesus in almost every event of importance, it is to be expected that his narrative of Jesus would be most personal, most intimate. To him the very inner thoughts of Jesus' heart would be disclosed with a friend's privilege of inner comradeship.

1. The life of John.

Reconstruct for yourself the life of the "beloved disciple" from the following facts, noticing the four divisions into which his life naturally falls:

a. His life before he met Jesus.

- (1) Parents. Matthew 4:21; Matthew 20:20.
- (2) Occupation and social position. Mark 1:19, 20.
- (3) Disciple of John the Baptist. John 1:35-37.

b. The beginning of his friendship with Jesus.

(1) In view of the fact that Jesus' public ministry had not yet begun, what may have attracted John to Jesus?

(2) The following events John may have heard of, or may have seen. Read them with a picture in your mind of John as one of the crowd that listened. Luke 3:15-17; Matthew 3:13-17; John 1:29-34.

(3) Now read John 1:35-39 very carefully and thoughtfully, letting your imagination picture all that may lie behind the lines, for it is the first day John and Jesus spent together.

c. John's life as a disciple and apostle.

He was one of the inner group, holding always the place of Jesus' nearest friend. Read John 13:23. He shared some of the more intimate experiences of Jesus, his glory on the Mount of Transfiguration, his night of grief in Gethsemane; to John was given the care of Jesus' mother after his death. As an apostle he was a leading figure in the early church—"a pillar of God," Paul calls him (Galatians 2:9), but Peter seems to have been more often the spokesman.

2. His book about Jesus.

a. Tradition says that John was urged by his fellow disciples and bishops to write a life of Jesus for the members of the early church. The Fourth Gospel represents without doubt the "beloved disciple's" point of view about his Master.

b. Consider for a minute what peculiar advantages John had for seeing Jesus from a different point of view. What things is the record of an intimate friend likely to contain?

c. Read John's own statement that his aim in writing was to convince men that Jesus was the Son of God. John 20:30, 31.

3. Characteristics of John's Gospel.

a. The personality of Jesus is emphasized more fully than his acts. It is as if the one who wrote here of Jesus wished to put Jesus' very spirit into words, as a friend might wish to describe not what his friend did, but what his friend was.

Note some names used for Jesus that are contained in John's gospel, each bringing out a definite side of his mission:

The Word, John 1:1-5, 14.

The Light, John 1:7, 8; 8:12.

The Bread of Life, John 6:35.

The Door, John 10:9.

The Good Shepherd, John 10:11.

The Vine, John 15:1.

The Resurrection and the Life, John 11:25.

b. John records many of Jesus' talks with individuals: Nicodemus (John 3:1-15); the woman of Samaria (John 4:4-26); the last talks of Jesus in the upper room (John, chapters 13-17).

c. Jesus was John's Friend; we feel John recording his belief in him with reverent, trembling fingers. It is told of Fra Angelico, the old Dominican painter, that he painted Christ and the Virgin only after he had fasted

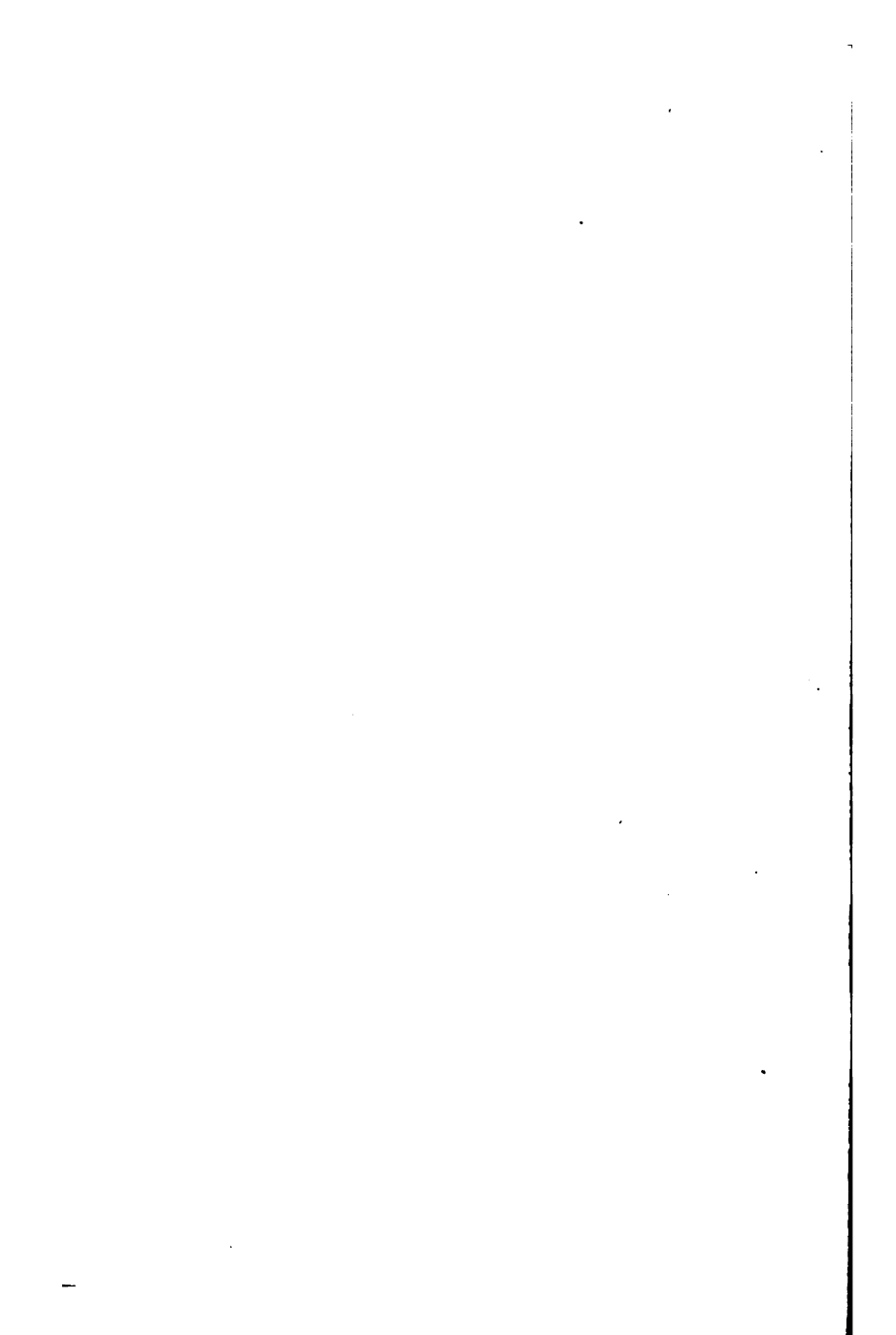
and prayed. This might have been told of John and have been true in spirit.

John's gospel is full of the teaching that religion is not alone service, nor a high moral standard, but friendship with God.

Ye are my friends.—*John 15: 14.*

Review

1. Recall the facts about each biographer in as complete detail as possible.
2. For what audience was each writing? What picture of Jesus does each give? What characteristics mark each gospel?
3. If one remembers the personality of each biographer, it is easy to locate at any time certain passages.
 - a. The Sermon on the Mount is in Matthew, chapters 5, 6, 7, and may be closely connected with Matthew's practical Christianity; it is a business man's sermon.
 - b. The Christmas passages are found in Luke; he was a physician and interested in the baby Jesus. The Magi chapter, however, is found in Matthew.
 - c. Mark represents Jesus' incessant activity and therefore records the largest number of miracles.
 - d. In John are found the many intimate talks Jesus had with his disciples, particularly those at the Last Supper.



CHAPTER II
THE COUNTRY JESUS LOVED

The Spirit of God is around you in the air that you breathe, his glory in the light that you see and in the fruitfulness of the earth and the joy of its creatures. He has written you day by day his revelation and he has granted you day by day your daily bread.—*John Ruskin.*

CHAPTER II

THE COUNTRY JESUS LOVED

Section 1. Palestine as a Whole

The value of a vision of the Holy Land is that it fills the silences of the Holy Book.—*George Adam Smith.*

1. The Old Testament is full of many descriptions of the country Jesus loved. The Hebrew was one who saw the varied beauties of his homeland, who felt too in a peculiar way that God himself cared for its hills and valleys.

"It is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." *Deuteronomy 11: 11, 12.*

2. Read Psalm 104 for a remarkably beautiful description of Palestine: notice that you seem to see all Palestine as from some height—the wide sweep of sky, the mountains with "their riches," the Mediterranean in calm and storm, the renewal of the seasons—everywhere the joyous heart of the man who can see God in nature.

Job contains marvelous descriptions: if there is time read Job 26: 7-14—one of the most beautiful nature descriptions in literature. Chapters 37, 38, 39 contain further pictures, also Psalms 104 and 121.

3. It was a little country to give so much to the world—about the size of the state of New Jersey—175 miles its extreme length, 35 miles its average width. If a good system of roads girded the country, a motor car could make its complete circumference in nine or ten hours.

4. First study out for yourself the situation of Palestine with regard to its neighbors, using a map of the world at that time.

a. Where were the great world centers—of Greece, of the Roman Empire, of Egypt, of the East?

b. What geographical position does Palestine hold with regard to them?

c. Was the better access to her by land or water? Study her coast line.

d. Palestine was peculiarly isolated from the world of her day—the desert and the sea were her neighbors, but also formed natural barriers from Egypt, Phœnicia and Rome. Her harborless coast offered no tempting landing places, yet across her lay the great trading routes from Egypt to Asia and to the north; she has been called a bridge because she seemed to lie between the great world centers. In turn she was conquered by the Assyrians, the Persians, the Romans, but due to her natural isolation she was never completely absorbed by the great personality of her conquerors. Many nations used her as a battlefield; the greatest conquerors of the world have marched across her—Thothmes, Rameses, Sennacherib, Alexander, Cambyses, Titus, Pompey, the Crusaders, Napoleon.

The truth and love of God have come to us . . . as a man, a native and a citizen of this land; whose education was its history, whose temptation was some of its strongest political forces, who overcame by loyalty to its distinctive gospel, who gathered up the significance of its history into himself, and whose ministry never left its narrow limits. He drew his parables from the fields, its sunshine lights, and from all the bustle of its daily life; he prayed and agonized for us through its quiet night scenes; he vindicated his mission to mankind in conflict with its authorities, and he died for the world on one of its common places of execution.—*George Adam Smith.*

Section 2. The Physical Features of Palestine

1. The country lies in four parallel belts running from north to south, between the Mediterranean on the one hand and the Arabian desert on the other; somewhat as our own country lies in alternating belts of mountains, river valleys and plains.

Sea	Coast-plain	Central range	Jordan valley	Eastern range	Desert
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2. The changes from one section to another are striking, the coast plain being wondrously fertile, sometimes with three crops of grain a year; the central range rocky and barren, save where it is broken by three plains; the Jordan valley lined with tropical vegetation, particularly near the Dead Sea, and falling 300 feet below sea level into a kind of mud canyon varying in width from one half a mile to ten miles, and rising, at last, to the eastern plateau which borders the desert: a great range of climates is the result. In the space of 7000 square miles Palestine contains a temperate zone of about the climate of England as well as stretches of barren desert, tropical vegetation, snow-capped peaks, wild rocky tablelands, and plains rich with grain fields and olive orchards.

THE THREE PROVINCES OF PALESTINE

1. Judea, the southern province.

Bare, austere, it is a land of shepherds and flocks and stony uplands, of the boy David, of the rugged prophets, Amos, Jeremiah, John the Baptist. It was to the Judean that God "stretcheth out the heavens like a curtain." Its air was sweet with the sounds of the shepherd boys calling through the uplands.

2. Samaria, the central province.

Fertile, open country, a land of husbandmen, of Jacob and Gideon and Elijah.

3. Galilee, the northern province.

Well wooded, fertile, thickly populated—so lovely that it has been called "The Garden of the Lord." This province had frequent contact with Greek and Roman culture.

Practice husbandry if you are a husbandman; but while you till your fields, know God. Sail the sea, you who are devoted to navigation, yet call the whilst on the heavenly Pilot.—*Clement of Alexandria, 220 (?) A. D.*

Section 3. Galilee, "The Garden of the Lord"

1. Her contact with the outside world was constant, for over her crossed the great road, Via Maris, "the Way of the Sea," a Roman paved road from Damascus to the Mediterranean, and one of the chief trade routes. Still another trade route entered Galilee from the south—an old caravan route, connecting Damascus with Egypt. One may imagine those who would journey over these highways; the merchants from Egypt making the journey to Damascus with their camels, or perhaps a Roman legion with banners flying the imperial eagle. With what ceaseless interest, too, the boy Jesus must have watched the long train of travelers that journeyed along the road, below the hills by Nazareth. (Picture 246 shows a train of camels.)

2. The Sea of Galilee (sometimes called Gennesaret or Tiberias).

No place is more associated with Jesus' wonderful works than this; near its shores he delivered the talks contained in the Sermon on the Mount; his disciples were chosen from the thriving cities that peopled its shores (today only one remaining), and for years Christ made his later home in Capernaum near its head. The rabbis said, "Jehovah hath created seven seas but the Sea of Gennesaret is his delight."

3. Study the location of *Nazareth*, Jesus' boyhood home; *Capernaum*, the home of Peter, Andrew, James and John, Matthew, Jairus; *Cana*, the city of Jesus' first miracle; *Mount Hermon*, the mountain of the north whose snow-capped summit hung always as a cloud above the horizon.

4. Nazareth.

It lies in a green cup of the hills, rich in olive groves, its houses seeming to climb the mountain sides for a glimpse of the marvelous view that stretched unbroken from Jordan on the east to the Mediterranean on the west. How often must Jesus have watched from those hills the green and gold procession of the harvest, the

train of travelers and pilgrims on the Via Maris. In later life he draws many illustrations from his life in Galilee. (A picture of Nazareth, number 182.)

Notice Galilee as pictured in the following references:

The spoiled wheat crop. Matthew 13: 24-30.

The pearl merchant of Galilee. Matthew 13: 45, 46.

The careless sower. Matthew 13: 1-9.

The birds in the mustard tree. Matthew 13: 31, 32.

5. Jesus' love for Galilee.

Jesus was thrust out of Nazareth, his home city, because of opposition; later on he was forced to leave Galilee forever. There was real homesickness in Jesus' heart as he "stedfastly set his face toward Jerusalem" (Luke 9: 51), and in his voice when he cried out that in Galilee "the foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head" (Matthew 8: 20). It seems natural then to find, that, after his resurrection, he comes back to keep tryst with the Eleven in Galilee, the smiling land dear as their homeland.

Yet Jesus went to make familiar for those he loved another country, of the little roads of which he had told them, a country which should heal forever the homesickness of the soul.

But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.—*Hebrews 11: 16.*

Section 4. Historical Situation at the Time of Jesus' Birth

1. Rome, the world's master.

a. Review in your mind the events which occurred in the last century of the Roman republic; of the downfall of the first and second triumvirates; of the conditions which had entered to make Rome an empire and to put all the world into Augustus' hands.

b. All countries from Asia Minor to the Atlantic Ocean belonged in an unbroken vassalage to Rome; even the tribes of northern England and the barbarians on the North Sea yielding tribute. A complete system of territorial supervision linked Rome to her provinces, Roman governors and legions being directly responsible to the Emperor himself. A complete system of paved roads radiated from the golden milestone in the Forum to all parts of the known world. A striking fact at the time of Jesus' birth was the unusual event that the world was at peace—the first time in 700 years. (Picture 315 shows a Roman road.)

2. The Emperor Augustus.

The personality and work of the great Augustus are interesting as representing the Roman idea of power. During his reign Rome grew into a marble city; trade was encouraged, citizenship widely extended, and the world kept at peace by the force of arms. But the emperor's policy was to center the whole life of Rome in himself. He succeeded in persuading the senate to confer on him all titles of power. Notice their significance:

Augustus, meaning "renowned."

Princeps, meaning "first citizen."

Pontifex Maximus, meaning "chief priest."

Imperator, meaning "commander-in-chief of the army."

Pro-consul Imperium, meaning "governor in all provinces."

Perpetual Tribune, giving him complete veto in all legislative bodies.

There is striking contrast between Augustus' apparent power and that of the tiny Emperor born in an obscure province of his vast dominions—one to whom the whole world was to bow, who, centuries after Rome was fallen into decay, was called by all people, "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isaiah 9:6); and one who was to hold up to the nations of the earth as a model of greatness, a little child.

A CHRISTMAS FOLK-SONG

The little Jesus came to town;
The wind blew up, the wind blew down;
Out in the street the wind was bold;
Now who would house Him from the cold?

Then opened wide a stable door,
Fair were the rushes on the floor;
The Ox put forth a horned head:
"Come, little Lord, here make Thy bed."

Uprose the Sheep were folded near:
"Thou Lamb of God, come, enter here."
He entered there to rush and reed,
Who was the Lamb of God indeed.

The little Jesus came to town;
With ox and sheep He laid Him down;
Peace to the byre, peace to the fold,
For that they housed Him from the cold!

—*Lizette Woodworth Reese.*

Section 5. Palestine a Roman Province

1. Its governors.

a. About sixty years before the birth of Christ, the Roman general, Pompey, had brought Palestine under Roman rule. Herod the Great was governor of Palestine at Jesus' birth—a usurper himself and one whose cowardice is clearly seen in the two events recorded of him in Matthew 2:1-18. At his death the province was partitioned to his three sons, Philip, Archelaus and Herod Antipas.

b. Philip held the northern province, Archelaus governed Judea and Samaria, Antipas ruled Galilee and Perea. It was the latter who executed John the Baptist and whom Jesus called "that fox" (Luke 13:32). Philip had his capital at Cæsarea Philippi where he erected a wonderful palace of marble. Another palace at Tiberius the disciples must often have seen flashing in the sun as they cast their nets into the lake of Galilee.

c. In 26 A. D. Pontius Pilate was sent from Rome to govern Judea.

2. Roman occupation.

There are many interesting evidences in the gospels of the Roman occupation of Palestine.

The census. Luke 2:1-3.

Roman legions. Luke 7:2-10; John 18:3; John 19:23, 24; Matthew 28:11-15.

Taxation. Luke 23:1-3.

Roman roads. Matthew 7:13, 14.

Palaces. Matthew 11:8; Mark 15:16.

3. Jewish resistance.

Vassalage to a foreign power was particularly galling to the Hebrew temperament; for while the Jews felt a strong loyalty to their own people, they felt an equally extreme intolerance for anything non-Jewish. Their prophets for centuries had voiced the national cry for freedom from bondage and for a powerful leader—a new Moses to lead them up out of Egypt. But so overpowering

was Rome's strength and the temporal power of even a single governor, that the Jews had grown unconsciously to expect that a leader would rise up among them strong enough with God's power in his hands to conquer Rome. But they saw this leader endowed with a Roman kind of power, not God's kind. It was a great faith, a remarkable one when we remember that the Jews had no army; but it was a faith that kept them from seeing that Jesus' gentle leadership was its true fulfillment. Every devout Jew, whether at Rome or in Jerusalem, prayed this prayer every day: "Proclaim by thy look, trumpet our deliverance and raise up a banner to gather our dispersed; and gather us together from the four ends of the earth. Blessed be thou, O Lord, who gatherest the outcasts of thy people Israel!"

Section 6. Religious Life in the Roman Empire

Recall as fully as you can the religion of the Romans and their belief in gods and goddesses. What do you know of the ideals that ruled the public life of Rome in Julius Cæsar's day?

1. The decay of the old religion.

After Cæsar's death Rome was in a state of continued restlessness, both political and religious. Augustus was successful in establishing the political unity of the empire but the religious unrest he had no power to cure. He attempted to restore belief in the gods by rebuilding many shrines that had fallen into decay through long neglect, yet it was not a lasting renewal, for the old paganism had become little more than a kind of superstitious observance of ceremonies. By the time of the Emperor Julian it is said the worship of Apollo had fallen so into disuse that the Emperor found only a single old priest sacrificing a goose at his own expense. Even Cicero quotes Cato, the great statesman, as saying that he did not see how the soothsayers could avoid laughing each other in the face. Many educated men of the day had lost faith for the most part in any god, or if they believed, worshiped all the gods of their knowledge with superstitious fear lest they omit the right one. It is said of one of the later emperors that he set images in his *lararium* of Apollonius, Christ, Abraham and Orpheus.

2. Ideals of the day.

a. Though luxury and pleasure were among the chief interests of the majority of men in first-century Rome, there were groups of men who reacted against the purposeless existence many led, and who spent time discussing the deeper realities. Certain philosophers like the Stoics put a high ideal on conduct and taught men something of God.

b. Other men came nearer the Christian idea of God in their search, especially the poet Virgil, whose sensitive nature made him see God in the beauty that lay around

his farm in the Po valley. See how beautiful is his thought of God yet with a plaintive note of uncertainty echoing through it.

"The Deity, they tell us, pervades all, earth and the expanse of sea, and the deep vault of heaven; from him flocks, herds, man, wild beasts of every sort, each creature at its birth draws the bright thread of life; further, to him all things return, are restored and reduced—death has no place among them; but they fly up alive into the ranks of the stars and take their seats aloft in the sky."

c. Seneca, another philosopher and statesman of the day of Nero, writes: "No one is a good man without God." "The gods are not scornful, they are not envious. They welcome us, and, as we ascend, they reach us their hands." Yet side by side one cannot help but place other statements like that of Julius Cæsar before the senate. "Beyond this life there is no place for either trouble or joy." Anyone who has traveled along the Appian way will recall the inscription on a tombstone, "to the eternal sleep."

The tone of the great writers is often bitter and cynical toward both men and God. It is likely the educated men of that day had found no satisfying answer for their deeper needs. Cicero, the greatest orator of his day, probably voiced the thought of many when he wrote back to his wife from exile: "I only wish to see you as soon as possible and to die, since neither the gods whom you have worshiped with such pure devotion, nor men whom I have always served, have made us any return."

Contrast Jesus' quiet assurance with those messages of uncertainty and bitterness. He taught men what real communion with God could be; he gave men the faith that "greet the unseen with a cheer."

Section 7. Review

1. Use this day to reread the material included in this week's study, attempting to get a clear picture of both Palestine and Rome at the time when Jesus was born.
2. Draw an outline map of the world at that time, showing the relative positions of Jerusalem, Damascus, Alexandria, Rome and the relative extent of Rome's possessions.
3. Put the life of Jesus against that of the leaders of Rome and let the comparison suggest many points of contrast.

If all the inhabitants of Asia, Europe, Africa, Greeks and barbarians to the uttermost ends of the earth could have a common religion, it would be a good thing, but any one who thinks this possible knows nothing.—*Celsus, second century A. D.*



CHAPTER III
THE CHILD OF GALILEE

THE SONG OF A SHEPHERD BOY AT BETHLEHEM

Sleep, Thou little child of Mary:
Rest Thee now.
Though these hands be rough from shearing
And the plough,
Yet they shall not ever fail Thee,
When the waiting nations hail Thee,
Bringing palms unto their King—
Now I sing.

Sleep, Thou little child of Mary,
Hope Divine.
If Thou wilt but smile upon me,
I will twine
Blossoms for Thy garlanding.
Thou'rt so little to be King,
God's desire!
Not a brier
Shall be left to grieve Thy brow;
Rest Thee now.

Sleep, Thou little child of Mary.
Some fair day
Wilt Thou, as Thou wert a brother,
Come away
Over hills and over hollow?
All the lambs will up and follow,
Follow but for love of Thee.
Lov'st Thou me?

Sleep, Thou little child of Mary:
Rest Thee now.
I that watch am come from sheep-stead
And from plough.
Thou wilt have disdain of me
When Thou'rt lifted, royally,
Very high for all to see:
Smilest Thou?

—Josephine P. Peabody.

CHAPTER III

THE CHILD OF GALILEE

Section 1. The Expected Messiah

1. For centuries the Jews had been looking for one who should be elected by God to establish the completed rule of Jehovah on earth, and thus remove the balance of power from the hands of their conquerors into their own. They were a people who from the earliest days of their history had been used to following a leader. Moses through patience and a definite vision of God's nearness as Judge and Friend, had led them out from Egypt into the Promised Land. Joshua, a great military leader, had marshaled them to victory against their enemies. Saul, David and the long line of kings and prophets had aided them in organizing a people whose national life had always been characterized by a conscious nearness to God.

2. In the days of political unrest and disorganization the belief became more definite that God would re-establish a national unity and that over the new kingdom, a leader, God's anointed choice, should rule. The prophetic books of the Old Testament are full of this hope.

3. It was natural perhaps that men who had felt the poverty and misery of exile should expect the coming Messiah to have material power at his command—that he should come like a rich conqueror laden with the spoils of Rome. That he should rule like Augustus was probably the average belief. People then could not imagine him lowly and a servant of men. Yet among the prophets there came men of a greater spiritual vision, who had learned through their own sufferings that service for mankind demanded much of deprivation and hardship—that the real king was the man who served.

4. Read Isaiah 52:13-15; 53:1-12 for the highest ideal of service that we find in the Old Testament. Compare it with many of the Psalms, like the 15th or the 144th, and see how much finer is its spirit even than theirs. Notice, too, the quietness of the words; they talk of sorrow but they breathe the very spirit of peace. It must have been so with Jesus' voice.

Had the Jews followed the high conceptions found in the book of Isaiah, they would have come to recognize sooner the beauty of Jesus.

They all were looking for a King
To slay their foes and lift them high.
Thou cam'st, a little baby thing
That made a woman cry.

O Son of Man, to right my lot
Naught but Thy presence can avail;
Yet on the road Thy wheels are not,
Nor on the sea Thy sail!

My *how* or *when* Thou wilt not heed,
But come down Thine own secret stair,
That Thou mayst answer all my need—
Yea, every bygone prayer.

—George Macdonald.

Section 2. The Announcing of Motherhood to Mary

God could not be everywhere and so He made mothers.—*Jewish proverb.*

1. The mother of Jesus is one whom all generations have called blessed, fulfilling her own words (Luke 1:48). Yet to feel the full beauty of her humility and gentleness one must read these narratives not as an old familiar story but with a kind of wonder at one's own heart. Think of her as a simple peasant girl of Galilee, one in no external way a queen as great artists have often painted her, but one whose holiness of life must have shown her to be fitted above all other women to make a little room for Jesus. Read Luke 1:26-33.

2. Let the imagination picture Mary as the news came to her that she was to be mother of the coming Messiah.

Recall the pictures in which artists have represented the annunciation, for it has been a favorite theme. Fra Angelico has painted Mary as if she were sitting in a quiet spot where the marble cloisters of San Marco face a garden bright with flowers, while an angel with bird-like, iridescent wings bends low before her with the wonderful news. Behind her, through the bars of a tiny window in her cell, a rose leans lovingly in, making one think of one of the names the early church gave Mary, "*rosa sine spina.*" Perhaps of all the pictures of the annunciation, it is loveliest, because Mary herself is represented as a simple girl, reverently humble before her great task. The whole picture is very quiet and sensitive in spirit.

3. Mary's great joy.

a. Her visit to Elizabeth.

Elizabeth, the one who was to be the mother of Jesus' forerunner, John the Baptist, was a kinswoman of Mary. It was natural therefore that the younger girl, filled with the joy of dawning motherhood, should visit Elizabeth. We can imagine Mary as she makes the journey from Nazareth in Galilee to the hill country of Judea, perhaps the beauty of nature unfolding new meanings to her of

the wonder lying next her own heart. Behind her on the northern horizon as she journeys south, the snowy top of Mount Hermon may have seemed a new symbol of the mystery and nearness of God, and to the west the long green valley of Sharon may have suggested new thoughts about the growth of the seed into the flower, and of the motherhood of the earth.

b. Mary's song of joy.

Read Luke 1:46-55. Notice Mary's humility and her constant emphasis on God's part, not hers.

We like to think of the purity and gentleness of Mary's life—that purity which counted her worthy to give her life as a little nest for the Christ-child. Does God not ask each of us that our minds and our lives be kept as pure and sweet?

Know ye not that your body is the temple of the Holy Ghost?—
1 Corinthians 6:19.

Section 3. The Holy Night

1. It is Luke who tells the whole story of the nativity save one incident found in Matthew's narrative. Which incident is referred to? Consult Matthew, chapter 2.

2. Read imaginatively Luke 2:1-20. Although the story may be familiar, attempt to get a new picture of the crowded inn with its Oriental travelers, the crude cave used to house the horses. Picture the silence of a Judean night among the hills, the dim outline of sheepfolds, the rough shepherds who often spent lonely nights protecting the sheep from wild animals, and the glory of the angels' song. (Picture 177, the field of the shepherds.)

Note also the Roman census and the subsequent reason for the fact that Jesus was born in Bethlehem. (The name means "the house of bread.")

3. What two things are the keynotes of the angels' message? For whom is the great joy? What would keep the Jews from appreciating the message?

4. Reread the 23d Psalm; for Luke's description is not unlike that of the Good Shepherd psalm where the psalmist pictures Jehovah walking the Judean hills. There is a similar cadence in both; the words move along smoothly and musically with hardly the stir of a sleeping lamb to mar the quietness of the lines.

5. The word "good tidings" is the same as the one translated "gospel." The four gospels could read "the good tidings according to Matthew," etc.

6. Notice the shepherds' simplicity of faith, their quick response, "let us go," and the journey made "with haste." See how simply the verbs tell the story: "They said, Let us go"; "they came"; "they found"; "they saw"; "they made known"; "they returned."

7. After the revelation the shepherds go back to their flocks and the long night watches on the hills. Simple men though they were, they could never find the old life quite the same, for the silence of those hillsides had forever been broken by the angels' song. Perhaps they lived

over those experiences many times in their thoughts, and later when Jesus began his public ministry, may there not have been in the crowds that followed him, old men with shepherd dress and leathern bottle, their rough faces shining with remembrances of the child they had seen for the first time in Bethlehem—one who now called himself a shepherd and his followers the sheep? (Picture 243, a Judean shepherd.)

8. The many stories written about the Christmas time show how the Christ-child has crept into the very heart of literature. One legend tells how at the hour of Jesus' birth the whole earth stood still in wonder, the birds of the air stopped in full flight, the sheep on the hills stood motionless, a shepherd about to smite the flock waited with his staff lifted, motionless in mid-air. Another legend, one of the loveliest, retold by Selma Lagerlöf, *The Christmas Rose*, relates how, on Christmas eve in the middle of the dark snow-covered forest, the Christmas garden blossoms with all the loveliness of summer.

Perhaps the most significant fact is the quietness with which Jesus came. He made no great stir: the great Roman world knew nothing of his birth, and today he comes into men's hearts as silently but as really.

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

—Phillips Brooks.

Section 4. The Presentation

1. Read Luke 2:22-39.

Jewish custom prescribed that the first-born boy should be presented to the Lord forty days after birth, a Jewish girl at the expiration of eighty days. The Scriptures said that the mother should bring to the high priest for a burnt offering, a lamb, "and if her means suffice not for a lamb, then she shall take two turtledoves, or two young pigeons" (Leviticus 12:8). Notice Mary's gift; she could not afford the lamb.

2. The child had already received his name when eight days old. The name "Jesus" is a modification of a Greek form of the name "Joshua" (used thus in Acts 7:45); this explains the seeming irreverence one feels when he finds in the Bible and in Oriental writings, people called by the name "Jesus" (see 1 Chronicles 24:11; 1 Samuel 6:14). The name "Christ" is a Greek word, like the Hebrew word "Messiah," meaning "the anointed one." "Master" and "Rabbi" are words meaning "Teacher." Jesus was his personal name.

3. Simeon and Anna represent the old people who were watching for the coming Messiah. Notice the different types of persons who have seen the young child. From what different classes of society do they come? Connect your answer with the universal note found in the annunciation to Mary (Luke 1:33), in the angels' message to the shepherds (Luke 2:10), in Simeon's song of praise (Luke 2:29-32).

THE STORY OF THE MAGI. MATTHEW 2:1-12

1. In reading the narrative of the Magi, beautiful as a pilgrimage of faith, recall how natural to the Oriental is the religious pilgrimage to some distant shrine, and the custom of reading the stars for signs. It is a trait we could well copy—this faith that sees the hand of God in every wonder of nature. The star of Bethlehem has been associated with a conjunction of the planets, Saturn and

Jupiter, and the birth of a new star accompanying it. The phenomenon occurring again on December 17, 1603, attracted Kepler's attention, and he traced the recurring event backward, proving that the same conjunction no doubt took place in the first year of the Christian era. Furthermore old Chinese astronomical records report a new star that appeared at that epoch. Whatever may be science's explanation for the star of Bethlehem, the world will ever see in it the celestial symbol of God's new gift. (A picture of Bethlehem, number 175.)

2. The character of Herod may be traced through these verses—a man crafty, unprincipled, cruel. He is like a dark shadow across the pages of the Christmas story. Notice the insincerity in Matthew 2:8; the sequel of it in verses 13-18.

What can I give him
 Poor as I am?
If I were a shepherd
 I would bring a lamb,
If I were a wise-man
 I would do my part.
Yet what I can I give him—
 Give my heart.

—*Christina Rossetti.*

Section 5. Jesus' Childhood

Try to become little with the little One, that you may increase in stature with him.—*St. Bonaventura.*

1. His early life.

We like to picture in our minds the child of Galilee, yet our actual knowledge of him is very meagre. His biographers relate but two things—a visit to the Passover in Jerusalem when he was twelve years old, and the statement that he grew out of childhood into manhood as other children do (Luke 2:40). The reason that we have so little material about Jesus' childhood may be due to two facts: first, that childhood was of little interest to Oriental writers of his day, Christianity being the real appraiser of little children; second, that Jesus himself never made any references to the common incidents of his boyhood. Certain apochryphal accounts of his childhood tell of incidents that could never coincide with our picture of him, although they have charm as stories. (Murillo's picture of the child Jesus, number 443.)

2. His home.

a. Jesus' home was probably a small white-roofed house of clay or stone, with one room—two or three at the most, with scanty furniture, perhaps a lamp swinging from the center of the roof, tall red water jars along the wall, a carpet of rushes, and always in Joseph's house the sounds of the carpenter's shop mingling with the children's play. There may have been poverty, too, in the large family of growing boys and girls, for we know Jesus had at least four brothers—James, Joseph, Simon and Judas (Matthew 13:55), and several sisters (Matthew 13:56).

b. The influence of a home is marked on every man's life. Though Jesus is not recorded as speaking of his home, yet there is no doubt that he learned much there that he embodies later in the parables. Are these not definite reminiscences of Mary's thriftiness—the salt that had lost its savor, the little leaven that made the loaf rise, the old garment that had not outlived the new patch, the

woman sweeping the house to find the lost coin? Read how Jesus draws on home scenes for his parables.

The salt. Matthew 5:13.

The bread. Matthew 13:33.

The patched garment. Matthew 9:16.

The lost coin. Luke 15:8. (Picture 103.)

Perhaps we see Joseph in the story of the householder who calls out to some neighbor, come by night to borrow of him, that the children are in bed and he cannot come down; or perhaps, too, Joseph is seen in the parable of the father who would give his children the best gifts.

The householder seeking assistance. Luke 11:5-8.

The father's gifts. Matthew 7:9-11.

Occasionally with a sense of humor Jesus recalls to the worldly minded Pharisees the simple things of home, comparing their haughty spirits to a cup or a platter poorly washed (Luke 11:37-39), it being considered irreligious to use a cup not ceremonially washed for the occasion.

c. We must not forget that Jesus pictured heaven not as a golden city, like the picture found in the Revelation, but as a home. To him God was essentially a father and men his sons, and he spoke of sonship and fatherhood as the highest expression of our relationship with God. The early Christian church learned from Jesus the same conception. In the catacombs, deep under the Roman pavements, there lies a fresco in which some early Christian artist represented his family, parents and children, seated once again around the family table, even the maid-servant—united at last in the unbroken unity of the Other Country.

In my Father's house are many rooms: if it were not so I would have told you. I go to prepare a place for you . . . that where I am there ye may be also.—*John 14:2, 3.*

Section 6. Jesus' Education as a Jewish Child

1. In the schoolroom.

We know that every child of his day was trained thoroughly in the religion and law of his fathers, probably sent at six years of age to the school held in the synagogue. There he may have learned to read and perhaps to write the ancient Hebrew, and to read in the Aramaic, a Semitic dialect spoken at that time. The rabbinic word for "teach" means "to repeat"; no doubt Jesus at twelve years old had memorized much of the old law called the Mishna, and after fifteen, the Talmud. He must have memorized many of the songs of his people from his own little roll of hymns called the "Hallel." Among these hymns are some of the Psalms. It was the custom also for each boy to learn a trade: Jesus followed that of his father. Read Deuteronomy 6:4, 5, for Jesus probably memorized this passage as a boy. (A copy of the Book of the Law, picture 237; an oral school, picture 240.)

2. His friends, the hills.

Unlike Paul, who was a man of the city, Jesus was at home on the hills and under the open sky. We know he had a poet's heart, sensitive to the beauty of the lilies, the red of the sunset, or the ways of birds and foxes; he had learned to love them on the green hillsides above Nazareth. How many times as a child must he have climbed the hills to see the wonderful view stretching on every side: Mount Carmel far to the west shelving into the Mediterranean, the green plains of Samaria below him, and to the east the purple-shadowed mountains around the Lake of Galilee. The more you read Jesus' parables the more you are assured that his gospel was born in the clear upper air of Galilee, where an eager-eyed boy watched for the first green shoots of wheat, or for the rich vintage of the harvest; where the foxes' holes and the lost sheep, even the hen with her brood, taught a sensitive child of God's infinite love. In later life when the crowds tired Jesus, he would slip away quietly to some

hillside or to the desert for rest. Living with God in the open air was his rest cure.

3. The first journey to the Passover feast.

a. Read Luke 2:41-51. Picture Jesus as a boy.

b. His first visit to the feast came when he was twelve or thirteen years old, the age when a Jewish boy reaches legal maturity.

c. The eighty-mile journey with its passing throngs of pilgrims must have been full of endless fascination to Jesus; he would meet people coming from the most remote provinces and speaking many languages; he would see places along the way associated with his boyish heroes, Saul and Joshua and Elijah; perhaps most significant of all, he would get his first sight of Jerusalem flashing in the sun. It was the custom for pilgrims to sing psalms as they drew near that city which stood as the center of the world to them. "Our feet shall stand within thy gates, O Jerusalem" (Psalm 122:2). (Jesus' first glimpse of Jerusalem, picture 192.) Perhaps Jesus repeated a psalm softly to himself as he caught his first glimpse of the great city, the wish of his boyish heart at last fulfilled. Read Psalm 48, or Psalm 122; they are songs of Jerusalem which he may have learned by heart.

4. The Great Feast.

a. A study of Jewish customs can help to make real that first Passover feast Jesus ate with Mary and Joseph in some upper room in Jerusalem. We can see them as they stood to eat the sacred meal commemorating the flight from Egypt; we realize how each part of the feast was emblematic—the leavenless bread, the lamb, the bitter herbs, the paste of fruits. At a certain place in the service it was the custom for the youngest child to rise from table and question his father about the significance of the Passover, and the father to reply with the story of their forefathers' journey out of Egypt. Later, at the feast that Jesus celebrated with his disciples, Jesus himself becomes the spokesman of the upper room.

b. What reasons can be given why Jesus stayed behind after his parents left Jerusalem?

c. Imagine Jerusalem crowded with millions of pilgrims. Picture the beauty of the temple flashing with marble and gold—the curling smoke of incense from the sacrifice, the money-changers and venders of cattle plying their trade in the colonnades of the temple, and the flourish of trumpets that announced morning and evening. Surely it is not strange that all this held its fascination for Jesus.

d. Study thoughtfully Jesus' answer to Mary (Luke 2:49). Can this statement be connected with the attitude he always took toward God and the things of God?

A child is very near God. Jesus emphasized this fact when he made a little child the type of faith. The boy Jesus kept an unbroken relationship with his heavenly Father. That was one secret of his great power in service. Each thing that came was tested by the standard that at twelve years old he had formulated, "the things of my Father" (Luke 2:49, marginal reading). It followed naturally that men could say of Jesus, "The grace of God was upon him" (Luke 2:40).

Nothing which does not burn itself can kindle a flame in anything else.—*St. Bernard.*

Section 7. The Significance of Jesus' Early Life

Jesus' early life is significant in that he met the average problems and pleasures of today. This fact makes our fellowship with him very real if we remember that he understands all that comes into our lives.

1. He lived in a home, the oldest among several brothers and sisters, and in a house with few rooms. He must have had to meet the problems and annoyances common to such an environment. Do you imagine Jesus would have needed the motto, "Lord, make us pleasant people to live with"?

2. He lived in a town, with its social obligations and pleasures. He must have had to answer for himself questions of right and wrong. Surely he would have been a good playfellow, yet, one fancies, living just for pleasure was not Jesus' way.

3. He was a member of a school community as well. Probably in the schoolroom he was no shirk; for it was said of him, he grew in wisdom (Luke 2:40, 52). One imagines he did a little bit more rather than a little less than was required. Every good thing was a challenge to Jesus to make the most of it.

4. Jesus loved the open; the hills were his friends. They helped him "to grow in stature," but better still their beauty taught him of God.

5. Jesus as a boy was trained to keep the Sabbath; we know that it was his custom to go to the synagogue (Luke 4:16). He set a standard by which questions of Sunday keeping are answered without discussion; the Sabbath was God's day, not his, and it was to be used to draw men nearer him.

6. He knew the life poverty demands from even the youngest member of a family. Perhaps it was some of his personal experiences as a boy that made Jesus long to be a friend of the poor.

7. Heavy labor and weariness Jesus knew. If Joseph died when Jesus was a boy, as is supposed, the care of the

household would have fallen rather heavily on his shoulders as the oldest son. Perhaps there were many long days in the carpenter's shop. No one has ever had more sympathy toward those who toil and are weary than Jesus. He noticed again and again in the crowd the faces of tired working people and called them to him with kind words. How little real weariness there would be in the world if we followed his example!

8. In no relationship did Jesus hesitate to show that his love for God came first. He surely could not have been afraid of a companion's sneer or criticism, but lived out quietly the "beauty of holiness." Such sincerity is, after all, the kind people honor. Luke says of him that "he grew in favor with God and man" (Luke 2:52).



CHAPTER IV
THE MAN OF GALILEE

Oh, do not pray for easy lives! Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—
Phillips Brooks.

CHAPTER IV

THE MAN OF GALILEE

Section 1. John the Forerunner of Jesus

1. Jesus' quiet years.

a. From the time of his first visit to the Passover at Jerusalem until his public ministry begins, we know nothing of Jesus save that he lived at Nazareth quietly enough.

b. What things may have occupied his life?

c. What needs may have become apparent to him even in his own town?

d. Before he steps out publicly into the life of larger service, Palestine is stirred by the coming of John the Baptist, on whose work Jesus is definitely to build.

2. Life of John the Baptist.

a. Notice the names, social position and character of John's parents. Luke 1:5, 6.

b. John may have been a distant relative of Jesus. Like Jesus we know nothing of his early life, save the fact that he lived like a hermit in the wilderness of Judea. Locate the place on the map. What people therefore would be the first to hear of him? (Wilderness of Judea near Dead Sea, picture 313.)

c. Read Mark 1:1-8.

Get a clear picture of John's personality, his appearance, his manner of preaching, his dress. Compare him with the average Jewish leader of the day; then compare him in personality with Jesus.

What seems his most striking characteristic?

Like Savonarola he had the kind of frankness that lays bare men's meanest faults—he like the Florentine monk was willing to die for his message.

3. John's message.

a. Name the classes of people to whom John brought a sense of their need of God. Matthew 3:1-12; Luke 3:1-15.

b. What four different sins does he preach against?

- (1) To the tax collectors.
- (2) To the soldiers.
- (3) To the common people.
- (4) To the self-sufficient Pharisees.

c. To what extent does his preaching extend geographically? Matthew 3:5, 6. What quality in his preaching convinced men?

4. The personality of Jesus' forerunner bears the print of the wilderness in it—a ruggedness, a brusque fearlessness, a burning passion for righteousness, an uncompromising directness. He struck at men's faults with one stroke, sweeping the sins of the Pharisees into sight with one burning word, "ye vipers." If possible look up the life of Savonarola who brought to his beloved city, Florence, a message burning with the same intensity. George Eliot's *Romola* gives a very vivid picture of the Florentine prophet. Study as well the figures of the Old Testament prophets that Michael Angelo painted on the dome of the Sistine Chapel.

O Lord, whither hast thou led me? From my desire to save souls for thee, I am come into a place from which I can no longer return to my rest.—*Savonarola*.

Section 2. The Preparation for the Coming Messiah

John is like the runner who proclaims through the countryside that the king comes by. He is like the clansman in Scotland who ran from one village to another carrying the flaming torch that called the clan to war. He is like the mason who builds deep down the foundation of a house, one whose work may be overlooked when the finished building is reared, but on whose skill the security of the house depends. Read Mark 1:7, 8.

1. John's call to national repentance.

a. His message served as a direct preparation for Jesus' coming; for men must get a clear vision of right and wrong before they are ready for the vision of God. John's whole message rang with the need that the nation should become ready for the coming Messiah. Notice, too, that it was not only a national message, it was practical as well. Repentance was no mere emotion to be indulged in; do something, "bear fruits," he cries.

b. His message was social as well as practical, digging deep into social evils—a message needed as much today as then. Your qualifications as children of the kingdom are not those of birth, says John; to be a son of Abraham shall avail you nothing: but to share what you have with the poor, and to consider your obligations with regard to your fellow men are the necessary fruits of repentance. Notice the definite sins he preaches against. Luke 3:7-14.

(1) The self-sufficiency of birth,—those who fall back on the fact that they are descendants of Abraham.

(2) Social selfishness,—those who feel they have no responsibility toward their neighbor.

(3) Dishonesty,—those living on the average business level rather than the highest.

2. His teaching about Jesus.

It is not easy to find out in how far John the Baptist clearly recognized Jesus as the Messiah. Read what John says of him, Mark 1:7, 8.

3. John's later life.

Follow the later life of the rugged prophet of whom Jesus said, "there hath not arisen a greater" (Matthew 11:11). Read Matthew 11:2-19; Mark 6:17-29.

Section 3. Jesus' Acceptance of His Messiahship

1. The baptism of Jesus.

a. John's burning message had penetrated throughout the country. When it reached Jesus in Galilee, he laid down his tools, for he knew the time for giving his own life to God's work had come. He joins John and his followers at Bethabara, one of the smaller fords of the Jordan, and there receives first public recognition from the forerunner. Read Mark 1:9-11, creating the picture for yourself—the shining waters of the Jordan, John's followers crowding round with curious faces, John's own humility and reverence for the "One who cometh." (Picture of a ford of the Jordan, number 206.)

b. John had preached repentance to make ready the nation for the coming Messiah. But when Jesus comes to him to be baptized, he realizes that Jesus' baptism is not the same as that of his own followers. Can you answer the question he puts to Jesus, "Comest thou to me?"

c. For Jesus, this time was one of great significance; for it meant that for men's sakes, he was consecrating himself to his mission. Consciously he was offering himself as leader, teacher, saviour, and the divine voice that he heard was the reassurance of God in his heart that service is partnership.

d. Read one additional detail given in Luke 3:21. It proves that Jesus was more conscious of God than of John.

2. His plan of work.

a. Keeping your thought on the tremendous work Jesus is planning to inaugurate, see how clearly he must think out what sort of a working basis he shall adopt. Here are the Pharisees teaching after one fashion; Rome conquering the world by another fashion; there is also the current belief in a coming Messiah who shall become a king; perhaps, most significant of all, there is the consciousness in Jesus' heart that he has divine power in his hands, for it is God's work he intends doing. Can you

not see that Jesus must frame a kind of policy by which he shall inaugurate his campaign? So he goes quietly away into a desert place to make his plans.

b. As you come to the temptations of Jesus, think of them as questions that had to be settled before he could make his own life perfectly express its message. His struggles bring him very near us.

Section 4. Jesus Faces the Great Work

1. The young leader.

a. One enters Jesus' inner life with the utmost reverence. The temptations, like the garden of Gethsemane, the cross, the sepulchre, let us look at God's heart.

We should see Jesus clearly before reading Matthew 4:1-11—the young Galilean thirty years old, with few worldly advantages at his command, unknown in Jerusalem, a man of absolute purity of heart, and on fire with a great enthusiasm to make God known. Around him everywhere his people are crying for healing, for teaching, for leadership; a hundred times has his heart bled for them, and the full consciousness has surged through him that here lay his work. And now the time seems come; he goes apart into the wilderness to complete definite plans, to face the tremendous task of how he shall win a whole world for God.

b. Remember in studying the question of temptation that what is good often spoils our vision of what is best; that the time of greatest vision may be the time of temptation.

2. Three questions about his power.

Study each explanation with the temptation it represents.

a. His own physical need. Matthew 4:3, 4.

Poverty and hunger were no new thing to Jesus, nor the grip of physical weariness. Shall he use the divine power of which he has grown conscious, to minister to his own needs, in order that he may extend his powers of endurance? Jesus answers the question so that he goes out into three years, hungering, thirsting, growing weary, facing homelessness, to teach us that, in the smallest human need, God cares for his little ones.

Read the quiet trust Jesus has in God's fatherhood, perhaps learned through a personal victory like this one. Matthew 6:25-33.

• b. Public use of his power. Matthew 4:5-7.

To hurl himself down from the pinnacle of the temple

in order to prove to his own satisfaction that he had divine power, could have presented no temptation to Jesus. But he was conscious that people expected certain things of the Messiah. Should he take advantage of the help it would be to accept the rôle they expected the Messiah to play—perhaps there in Jerusalem during a great feast when the multitudes were assembled around the temple? Could he not get more quickly into the people's confidence? Jesus' answer is conspicuously unlike that of human leaders. If Jesus had taken material power as a tool, or built on Jewish excitability, we should have lost one of our supreme proofs that Christianity and its marvelous growth is God's sanction to the life of Jesus.

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts" (Zechariah 4:6).

c. A vision of the immensity of the task. Matthew 4:8-11.

Perhaps Jesus stood on some mountain commanding a wide view of Palestine—with its Roman roads and its palaces and shrines—and there came to him a vision of the kingdoms of the earth and their glory—of Rome, Greece, India, and of the great new nation of which the world was beginning to hear, struggling on the northern boundaries of the Empire. How in three years was he to inaugurate a work that should tell the world of God? Would it be strange if Jesus, with his great divine heart yearning with love over "his other sheep" not of the Jewish fold, should long for some touch with Rome that could put immediately into his hands the opening of the world's doors? The hardest lesson love has to learn is to withhold its gifts. Yet Jesus goes out with his answer to this question, with no ceasing of the divine patience, satisfied with twelve fellow countrymen of mere average ability as helpers, satisfied to heal and teach, and to entrust the larger task to them and to us.

Are not *we* the answer he made to this question?

"Go ye therefore, and make disciples of all nations . . . and lo! I am with you alway, even unto the end of the world."—*Matthew 28:19, 20.*

Section 5. First Public Appearance at the Jordan

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.—*Isaiah 52:7*.

1. Jesus' first public appearance at the Jordan.

a. The first day.

(1) Read John 1:19-28.

Jesus moves quietly into his public life, joining John the Baptist near the Jordan, for John's disciples are expecting the one of whom John has been preaching.

(2) What questions had the deputation from Jerusalem brought John to answer?

(3) Jesus seems actually to be in the crowd, standing there inconspicuously, as he was often to stand unnoticed in the crowds during that first year of service, even as he stands today.

b. The following day.

(1) Read John 1:29-34.

Make clear the details of the scene; the Jordan valley, the hills of Moab beyond, the curious expectant faces of the crowd stirred by the Baptist's preaching, and now looking along the uplifted arm of John as he points out to them Jesus.

(2) The Passover feast is soon to be celebrated. Is there any connection between this fact and the name John used for Jesus?

Study carefully his tribute to Jesus. John 1:30-33.

2. The great gift.

Once in John's Gospel the one writing stops to reflect on the life of Jesus, as if there came over him a realization of what knowing Jesus means to Jesus' friends, and he cries out with a great cry of gratitude, "How wonderful the love of God that gave Jesus to us." Read John 3:16-21. Martin Luther calls this passage "The little gospel"—that is, the book of good tidings.

It is the cry that each of us utters to God when our hearts grow too full to speak, and when there comes to us anew the marvel of the love that gave us the gift of Jesus.

Section 6. The First Three Followers

Read John 1:35-42.

1. The natural way of friendship.

a. Name the first three disciples and the circumstances of their first acquaintance with Jesus.

What had interested them?

Note the extreme naturalness of the whole scene: John and Andrew follow Jesus through the street; Jesus turns and sees them; they ask him where he is staying and Jesus invites them to spend the day with him.

b. Do we ever think it hard and unnatural to become a disciple of Jesus? It is we who make it something difficult, not Jesus. Becoming his friend follows the simple rule of earthly friendships—you meet your friend, you have a day of first acquaintance, you go out into your life full of enthusiasm over the new friend, and your whole life becomes unconsciously glorified and changed.

1. The natural result of friendship.

a. What was the natural result as Andrew saw it? Read John 1:43-51.

What the natural result for Philip? In his face you can watch curiosity deepening into friendship, and friendship expressing itself in service.

What can be conjectured about the fact that Philip was a fellow citizen of Peter and Andrew?

b. Notice the chain of discipleship. John the Baptist's witnessing brings John and Andrew, they bring Peter and Philip, and Philip brings Nathanael.

c. In this passage for the first time Jesus is recorded as calling himself by the name, "The Son of Man." Eighty times in the gospels he calls himself by this name.

d. Nathanael's name occurs only in one other place, John 21:2, where he is mentioned as one of the little group of Galileans that hang closely together after Jesus' death. His name is not on the list of Jesus' active disciples, but perhaps he was one of Jesus' quiet friends.

It would be a marvelous thing if we could draw aside

the veil from the first day John and Peter spent with Jesus—their conversation, their quiet comradeship, the love that flamed up in their hearts for Jesus, the spiritual food and drink in that house “where he abode.” Discipleship is friendship. It follows the same rules and usages, and friendship in its deepest sense is being completely “at home” with your friend.

People said of Henry Drummond, “He was more at home with Jesus Christ than with anyone else.”

Section 7. Jesus' Growing Popularity

1. It is natural that there should arise some discussions as to the supremacy of either John or Jesus as leader of the new awakening. Both had drawn disciples, both were arousing curiosity and speculation in the minds of many.

Read John 3:23-30 to see what Jesus' attitude toward other religious leaders was. From the standpoint of both John and Jesus, it is a beautiful lesson in complete unselfishness and humility.

2. Recalling the fact that both John and Jesus were young, not more than thirty years old, on fire with their mission, each the center of an increasingly larger group of followers, can you see what temptation may have presented itself to John?

3. Read again the ringing tribute John makes to Jesus, and the joy that he feels in Jesus' growing success. "He must increase but I must decrease" is but another way of illustrating what Paul said, "Love seeketh not its own" (1 Corinthians 13:5).

4. Read John 4:1-3.

Notice how quiet is Jesus' withdrawal into Galilee; John and John's work must not be hurt. It is but one instance of Jesus' exquisite gentleness and sensitiveness. Jesus is sensitive to the things we like to have our friends sensitive about. He of all men had a right to talk from a text like Mark 9:41, 42.

NAPOLEON'S OPINION OF JESUS

"Alexander, Cæsar, Charlemagne and I myself have founded great empires; but upon what did these creations of our genius depend? Upon force. Jesus alone founded his empire upon love and to this very day millions would die for him. . . .

"I think I understand something of human nature: I know men, and Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires, and the gods of other religions. That resem-

blance does not exist. There is between Christ and all other religious leaders whatsoever the distance of infinity; from the first day to the last he is the same—always the same, majestic and simple, infinitely firm and infinitely gentle. . . .

“Between him and whoever else in the world there is no possible term of comparison.”

CHAPTER V
EVENTS IN THE EARLY GALILEAN MINISTRY

Sail forth—steer for the deep waters only,
Reckless, O soul, exploring, I with Thee, and Thou with
me,
For we are bound where mariner has not yet dared to go,
And we will risk the ship, ourselves and all.
O my brave soul!
O farther, farther sail!
O daring joy, but safe! are they not all the seas of God?
O farther, farther, farther sail!

—Walt Whitman.

CHAPTER V

EVENTS IN THE EARLY GALILEAN MINISTRY

Section 1. The Jewish World of the Day

The new religion is not an idea, nor a ritual act, but a personality.—*T. R. Glover.*

1. The Pharisees. (The name itself means "separate.")

The Pharisees were a religious fraternity formed of men who held great ecclesiastical and political power, being of high social rank and learning, and often of great wealth. They were striking figures in the streets of Jerusalem because of their richly embroidered robes with the deep fringe of blue around the upper garment, costly girdles, pointed turbans and phylacteries, those leathern charms containing prayers bound about the left arm or forehead. A Pharisee always passed other men with an air of great self-satisfaction. Perhaps he would stop to say his prayers in the middle of the street. He would touch nothing unclean; the upper seats at feasts and in the synagogues were his by right; men called him "Rabbi" or teacher, with extreme deference to his ceremonial holiness. So powerful were the Pharisees as a body that a celebrated rabbi said, "Even if a rabbi were to teach that your left hand was the right, and your right hand the left, you are bound to obey."

Through over-emphasis of religious forms and ceremonies, the Pharisees had become hypocritical, self-sufficient, and forgetful that worship really means an attitude of spirit. Read Luke 18:9-14. (See Oriental form of prayer, picture 242.)

2. The Sadducees.

The Sadducees were a secular priestly party, rivals of the Pharisees. Through influence with Herod they con-

trolled all priestly appointments and held possession of large hereditary wealth. But their teachings about God were very insufficient, their rules for daily life materialistic, and they disbelieved in a life after death.

3. The Scribes.

The Scribes were the mouthpieces of the Pharisees, explaining the law and the Old Testament canon by a system of interpretation, carefully memorized, and considered infallible.

4. Certain Jewish beliefs.

a. Judaism was of higher rank than existing religions.

- (1) It had a more spiritual conception of God.
- (2) It taught a purer moral standard.
- (3) It identified religion and patriotism.
- (4) It put religion at the center of the life of the individual.

b. To appreciate the force of Jesus' teachings one must recognize also the weakness of Judaism.

(1) It over-emphasized a slavish observance of the law; this included ceremonial washings, sacrifices, stated form of prayer, Sabbath keeping, feasts.

(2) It taught that God bore a special relationship to the nation, a belief which resulted in a kind of national hatred of all non-Jewish peoples (particularly seen in their dislike of Samaritans, Greeks, Romans).

(3) It taught that God would restore Israel to power by a coming messiah or ruler.

c. Study along the following topics with the knowledge already gained of Jesus' teachings, and with reference to Christian observances today.

(1) What in existing "ceremonies" did Jesus demand as essential? In prayer? In the keeping of the Sabbath?

(2) What did Jesus teach in regard to the relation God held to the Jewish nation? To Greece and Rome and the world at large?

(3) Did he teach a material or a spiritual kingdom?

(4) On what two things did Jesus center his teaching?

Section 2. The Call of the Four Disciples to Service

Christ alone can save the world, but Christ can't save the world alone.—*Hugh Black.*

Come ye after me.—*Mark 1: 17.*

1. Jesus' active ministry has begun. His popularity and fame are growing. Leaving John the Baptist and his followers he had gone into Galilee preaching, drawing disciples and provoking the prejudices of those who could not see the higher social and moral standards he was putting before men. But both his popularity and unpopularity prove the need of organization. He must educate those of his followers who were beginning to spread the new gospel. Then, too, he knew that his own mission would be short and that it was these very believers who should Christianize the world. Therefore he begins to call into his more intimate friendship, certain men who shall become teachers or helpers.

2. What men would Jesus naturally choose? Do you recall any already in touch with him? Read Luke 4: 14, 15, for the crowds that follow the young Galilean "glorified of all."

3. Read Luke 5: 1-11.

The former call was to acquaintance; this one to discipleship.

4. Get the background of the scene. (Picture 308.)

The Lake of Galilee is thirteen miles in length, eight miles in width, surrounded in Jesus' day by cliffs covered with semi-tropical growth, gardens running down to the sea, populous towns and fleets of sails. At Tiberias the emperor had built an imposing palace. The principal trade routes of Rome, from Damascus into Egypt, went through Capernaum. More than with Judea, Greek and Roman life touched hands with Galilee: for that very reason Jesus could accomplish more here than in Jerusalem where Pharisaical prejudice was more rigid.

5. Answer the following:

- a. What device does Jesus use to address the crowd more easily?
- b. Why did he use Peter's boat?
- c. What did Jesus wish to impress on Peter by the great draught of fishes?
- d. What twofold vision came to Peter as a result of this experience?
- e. "They forsook all." What is included in "all"? Luke 5: 11.

6. Follow out the practical lessons.

- a. Jesus speaks to men while at their daily work.
- b. The call to service is a call to a widening fellowship.
- c. The time of discouragement is always the time of divine vision.
- d. The great miracle is that Jesus could make "fishers of men" out of men like these.

The biographer recalls only the bare outlines of this incident. Zimmerman's picture, *Christ and the Fishermen*, fills in the space between the two halves of the verse, Luke 5: 11. It is one of the most beautiful representations of the way Jesus taught men of the Father. On the shore of Galilee, among their nets, the four fishermen sit listening to Jesus, the dawning wonder of a new life of service beginning to illumine Peter's rough fisherman face, an eager impatience in the younger face of John, Jesus' white hand of love laid over Peter's toil-stained hands. (Picture 47.)

One of the Christians of the early church, Ignatius of Antioch, who was to be thrown to the wild beasts in the public arena at Rome, knew there could be no such thing as silence if one had once heard Jesus speak, for, said he, "He that hath the word of Jesus truly can hear his silence also."

Section 3. A Typical Sabbath in Jesus' Ministry

Think over a typical Sunday as spent today. As we follow a typical day of our Lord's life, let it be a practical lesson in the way Jesus planned his time. Perhaps to no one who ever lived was time such a problem as it was to Jesus. See if anywhere there is on his part any consciousness of haste. Modern people have much to learn from Jesus. Read Mark 1:21-34.

1. The morning at the synagogue.

- a. Where is it spent?
- b. What was the striking thing about his preaching?
- c. Notice the two names used for Jesus in verse 24.
- d. The incident which happened during the service illustrates the way Jesus gave men possession of their right selves. The belief in a spirit world, both good and evil, was common in Jesus' day. (Picture 638, a synagogue.)
- e. After service, at Peter's house, there is a beautiful illustration of Jesus' readiness of sympathy: "they tell him of her; and he came" (Mark 1:30, 31). She must have heard Peter speak often of Jesus; look for the expression in her kind old face as she ministered unto them.

2. The afternoon with his friends.

- a. No public deeds are recorded. In what way may it have been filled?
- b. What would be Jesus' ideal way of spending a Sunday afternoon were he living today?
- c. Would not Jesus have spent a part of the day alone, talking to his Father? Would not Jesus have spent a part of the afternoon quietly with the four disciples, perhaps walking on the hills, or by the lake?—for Sunday is the day of the love of friends.

Possibly one of the best ways of regulating Sunday is to keep in mind what Jesus taught, that it is a day that shall bring us into close touch with God, so that we shall start the new week with his point of view, not ours.

3. An evening of service. (Picture 70.)

At sunset the Jewish Sabbath was over, the new week begun. Jesus' evening is a wonderful one to picture; for, as the quiet glow of evening deepens over the lake, a whole city comes seeking Jesus, crowds of men and women with burdened minds and bodies; men sick with sin, women with their little stricken children,—all seeking the one with the healing fingers who stands in Peter's doorway.

Sunday is the beginning of a week that is all new and Jesus stands at its doorway.

4. Prayer at dawn.

a. Read thoughtfully Mark 1:35-38.

The day before must have brought great physical strain on Jesus; perhaps the healing hands were weary. Notice the added force given to the phrase "a great while before day." It was Jesus' prayer habit to spend the early morning hours with God, often alone on the hillsides or in some desert place outside the town, where the winds of God were blowing.

b. In view of the events in his life already studied, may we not ask reverently what Jesus may have prayed about? Who can say how many faces pressed into his thoughts as he bent there in the hillside quietness; men who had come into new release from sin and sickness; the wrinkled faces of the old, ministering anew that day because of faith in him; the self-blinded men of his own city, Nazareth; the four men who had trusted him enough to leave all for his sake. As Peter and the others missed Jesus and ran out to look for him, stumbling through the dewy grass on the hillside and up the rough desert's slope, one wonders if prayer did not take on a new value to them.

O Sabbath rest by Galilee,
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity
Interpreted by love.

—John Greenleaf Whittier.

Section 4. Certain Incidents in the Galilean Tour

All are seeking thee.—*Mark 1: 37.*

1. The general outline of the Galilean tour.

- a. Read *Mark 1: 36-39.*
- b. Why does Jesus not remain in Capernaum after these evidences of growing influence?
- c. Read *Matthew 4: 23-25* for a summary of much that is not recorded.
- d. The following incidents illustrate how Jesus touched different classes in society.

2. The healing of the leper.

- a. Read *Mark 1: 40-45*: it is an example of faith born out of deep despair.

b. The life of a leper was most pitiable. The rabbis had no cure save to banish him outside the city walls. He must lead his life absolutely alone; no one was to speak to him; he must pass six feet away, crying out the warning, "Unclean, unclean." If he entered a house, his presence was supposed to defile even the beams of the house. One rabbi boasted that he always threw stones at the leprous to keep them afar off.

c. Notice the tribute the man pays to Jesus by coming to him; he would not have dared speak to a rabbi. Jesus' response to the man's faith and to his pitiable loneliness is the response the church is beginning to make today. "He touched him" (*Mark 1: 41*). "I will," when Jesus says it, seems to ring with love and readiness to help.

d. What does Jesus wish to avoid in asking the man not to tell? Jesus never wished to draw men by some spectacular event. He laid deep foundations for a kingdom founded not on excitability or the worship of miracles, but on a quiet belief in the fact of God's spirit at work in the world.

e. The result of the leper's indiscretion sent Jesus out into the countryside to meet people under the open skies. "From every quarter" they come to him, for where Jesus is, there is demand. Perhaps in verses like *Mark 1: 45* lie the books Luke said could be written,—written perhaps by

the unseen friends of Jesus whose names never appear in the scant record, but in whose hearts lay the memory of many a night with Jesus on some Galilean hillside with the lingering folk who would not go away from the sound of Jesus' voice in the half darkness, nor from that company where man touched man in the comradeship of a common love.

3. The healing of the paralytic.

a. Read Mark 2: 1-12.

b. Jesus is back in Peter's house in Capernaum. Who then may be in the audience mentioned in verse 2? Read Luke 5: 17 for others in the audience.

c. Note the construction of the house. The housetops in Palestine are accessible by a stairway. One could pass from one house to another by the "road of the roofs." (Picture 227.)

d. Study Jesus' words to the man.

What claim in them arouses opposition?

e. What deeper need is met?

f. Here is the beginning of that hostility which we can trace like a dark thread through Jesus' life. He has claimed to forgive sins which is God's part, not man's. From now on the Jews will watch eagerly, perhaps almost maliciously, to see what other things this man will claim to do. Later on Jesus will discuss his consciousness of divine power, but not yet.

4. Jesus' recognition of the fact of disease.

a. Jesus recognized the fact of disease as he did the fact of sin. If he had considered either a self-created delusion on the part of the man, surely he would have taught openly its non-existence.

b. Jesus never put emphasis on the things of self, either physical or moral. He teaches people to minimize all that brings ineffectiveness in service. Every man whom Jesus freed from the leash of disease or sin, was conscious that he was a newly created servant of the

Kingdom. Here we see from another side that Christianity is the gospel of a new chance.

God of the dew,
In gentlest ministry
As silently
Would I some soul refresh anew;

God of the Sun,
Far-flaming heat and light,
Be my delight
On radiant errands swift to run;

God of the Star,
To its stern orbit true,
My soul imbue
With dread, lest I thine order mar;

God of the Sea,
Majestic, vast, profound,
Enlarge my bound,—
Broader and deeper let me be.

—*Maltbie D. Babcock.*

Section 5. Conflict with Certain Questions

1. The question society asked:

"Why do ye eat and drink with publicans and sinners?"
(Luke 5:30.)

a. Read Mark 2:13-17.

b. Recall who the publicans were, and account for this prejudice. In the Jewish mind "sinners" were people who broke over the ceremonial law, perhaps merely unlawfully carrying a burden on the Sabbath, or those who had broken the law more flagrantly. The Pharisees had for them nothing but scorn.

Note that the prejudice against publicans sprang from patriotism. The prejudice against sinners springs from self-righteousness.

c. The question from the Jews' standpoint.

We can explain the Jewish prejudice against the tax collector or publican when we remember that the Romans openly expressed the contempt of ruler for captive. The Jewish festivals, the Sabbath, the Thursday fast, were made the target of wits at the Roman theaters. On the other hand the Jew carried his contempt for the Gentile to extremes. No pious Jew ever sat at a Gentile table; a rabbi must never enter a Gentile house; even to sit in the shadow of a tree dedicated to idols was a sin. Josephus records that certain Jewish priests, visiting in Rome, refused to eat anything but figs and nuts that they might not be defiled with Gentile food. It is in the light of such feeling that the Pharisees criticise Jesus' democracy.

d. The question from Jesus' standpoint.

Notice Jesus' answer. It is cautious, for he cannot reveal to them yet the full program of Christian democracy, for they have not love as a fundamental fact in their hearts. But notice in Jesus' teachings to come, how gradually and insistently he leads them toward the central fact of universal brotherhood, a teaching the world today is only faintly beginning to understand and follow. He frequents the classes that need him, nobleman or sinner; he puts the baker and the wine dealer and the gardener and the builder into his parables,—himself a carpenter. He raises

men's conception of holiness to the type represented by the servant and the laborer. He spiritualizes the fact of human brotherhood.

2. The question concerning fasting:

"Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?" (Mark 2: 18.)

a. Read Mark 2: 18-22.

b. The question from the Jews' standpoint.

Two kinds of fasting were common, public and private. The whole nation fasted in sackcloth and ashes on the Day of Atonement. Pious Jews also fasted Mondays and Thursdays. Apparently John's disciples followed their leader's asceticism. Men setting themselves up as types of holiness should excel in all religious forms, so thought the rabbis. Jesus had avoided all observances which had become hollow and self-righteous.

c. The question from Jesus' standpoint.

(1) Probably Jesus had no feeling against fasting as such. But mourning should follow an honest sorrow for sin, not an assumed one. Instead he puts a premium on joy, calling himself the bridegroom and his disciples the friends of the bridegroom. We cannot over-emphasize the fact that Jesus came to teach joy.

(2) Jesus meets this criticism in a second way by showing the Pharisees that the religion he has come to bring cannot fit into the grooves of the old; like the new patch it will tear out the old garment, or like the new wine, effervesce and break the old wine-skin.

In these two questions the principle that Jesus makes clear is an essential part of his teaching about the new Kingdom. The wonderful new life he came to bring should be the generator of more power, more joy than an old patched coat or a leaky wine-skin could contain. He teaches, too, with a keen sense of humor. Here are the Pharisees criticising him for not fasting more, and in reply he chooses a figure from feasting to clothe his idea. All through the gospels, where Jesus combats the Pharisees' cynical sneers, he answers with the same subtle humor. Always throughout his teachings the poor coat

rub shoulders with the good coat, feasting with fasting,
for Jesus had no quarrel with men who felt the glad, pure
joy of living.

If I have faltered more or less
In my great task of happiness;
If I have moved among my race,
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books and my food, and summer rain,
Knocked on my sullen heart in vain—
Lord, Thy most pointed pleasure take,
And stab my spirit broad awake.

—Robert Louis Stevenson.

Section 6. Conflict with Certain Questions (cont.)

1. The question concerning Sabbath observance:

"Behold, why do they on the Sabbath day that which is not lawful?" (Mark 2:24).

a. The laws governing the Sabbath.

The Jewish Sabbath lasted from sunset to sunset. All doors of business must be closed, the Sabbath lamp lighted, the Sabbath garments put on. The word "sabbath" means resting. It was a day set apart for rest, for worship, for happiness. The law, however, had become so strict and so minute in stipulating what might not be done, that the day had become a burden. Not only was a long journey prohibited, but one must not carry so much as a bundle or allow wool or flax to dry in the sun even though it had been put there the day before, for then one would be making inanimate things work. Men, therefore, had lost sight of what good things the Sabbath should stand for, in their petty chase after what it should *not* stand for.

b. Jesus' standpoint.

(1) Jesus was no Sabbath breaker, yet he found people constantly misunderstanding his attitude. Read the three instances given below. Then formulate independently what Jesus' attitude was.

(a) The healing of the infirm man. John 5:1-18. (Picture of the pool of Bethesda, number 188.)

(b) The hungry disciples eat grain in a cornfield. Mark 2:23-28.

(c) The healing of the man with his hand withered. Matthew 12:9-15.

(2) Get the basis of Jesus' actions through the following questions:

(a) With what act did they find fault in each case?

(b) What justifies Jesus' attitude in each case?

(c) In which incident do you find Jesus' personal opinion of the Pharisaical point of view?

(d) What definite opposition results and why?

Jesus did not come to break down the Sabbath or any existing form of worship through which men found God,

except where its observance got in front of people's eyes so they could not see God.

Take the last part of John 5:30 as a verse which if applied to questions of Sunday observance today would save endless argument.

Sunday clears away the rust of the whole week.—*Addison*.

Section 7. Conflict with Certain Questions (cont.)

1. The question concerning Jesus' attitude toward God:

"The Jews sought the more to kill him because he not only broke the Sabbath, but also called God his own Father, making himself equal with God." (John 5:18.)

a. The Jews realize that Jesus is speaking with new authority. They consider his attitude blasphemy. Read the response Jesus makes to their criticisms (John 5:19-27). The question is one that goes deeper than the others Jesus has had to face, and face with persecution, too (verse 16).

b. To understand what Jesus means, keep in mind the figure Jesus uses—of a father and his son in the loving comradeship of such a relation. Take away at first the capital letters and think of what he says as if it were some earthly relationship of a man and his son. Like most boys the boy copies what he sees his father doing. There is much love between the boy and his father, and they share everything—so much so, that anyone who praises and honors the boy, is honoring the father, too. Once the father gave life to the boy and in return the boy does all his father wishes. Now he sends him out on a piece of work; he is misunderstood, people will not believe in him—loveless people who do not know or care about his father; they disbelieve his word and his works. Now with the relationship still in mind, call God the father, and Jesus the son. Does not this throw a wonderful light on the inner life of Jesus?

c. Notice the reasons Jesus gives for the Pharisees' misunderstanding of him (verses 37, 38, 41-44).

d. What things does Jesus claim are witnesses to his sonship (verses 33, 36, 37)? Jesus has merely begun to outline his teachings on these four points, but these instances show the prejudice he must meet and the direction of his answers.

2. Review.

a. Glance through the events recorded since the beginning of his ministry. Make an outline from memory of

what he has done and taught. What therefore would the people of Judea think of him? The people of Galilee?

b. Compare your outline with the following:

- (1) Jesus has won much love and personal loyalty.
- (2) He has formed the nucleus of an organized campaign of service.
- (3) He has met with personal opposition and criticism as well as the beginning of organized hostility because of his attitude toward current beliefs about Sabbath keeping, and because he has claimed his own right to lift sick and sinning men into a consciousness of their sonship with God.
- (4) He has taught men a new religion: one that expresses love for God in a tireless service of others; one that regards all men as on the same level; one that teaches the life of the spirit to be the real life, the real roadway toward God.

CHAPTER VI
THE KINGDOM OF SERVICE

The Living Church

You must understand this is no dead pile of stones and unmeaning timber. It is a living thing. When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough and you will learn it is made up of the beating of human hearts, of the nameless music of men's souls—that is, if you have ears. If you have eyes you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome, the work of no ordinary builder. The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is moulded about its bulwarks, strong, impregnable; the faces of little children laugh out from every corner-stone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces, there are inscribed the numberless musings of all the dreamers of the world. It is yet building, building and built upon. Sometimes the work goes forward in deep darkness; sometimes in blinding light; now beneath the burden of unutterable anguish; now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes in the silence of the night-time one may hear the tiny hammerings of the comrades at work in the dome—the comrades that have climbed ahead.—*Charles R. Kennedy.*

CHAPTER VI

THE KINGDOM OF SERVICE

Section 1. The Organization of the Kingdom

Ye did not choose me, but I chose you.—*John 15: 16.*

1. The necessity for organization.

a. Jesus' fame has become more widespread than before. Practically the whole of Palestine has heard of him. Read Matthew 4: 23-25; Mark 3: 7, 8.

b. Locate on the map the places mentioned:

Tyre and Sidon, the home of the Phœnician sailors, represents one extreme, Idumea, the other. Contrast the fact of poor means of transit with the words "a great multitude" (Mark 3: 8).

What things are mentioned as the things people came so far to get?

c. Certain reasons for immediate organization are apparent. State as many as you can.

d. Consult the following reasons:

(1) The amount of work becomes impossible for one man to accomplish. Through helpers Jesus can multiply himself.

(2) Organized opposition makes it necessary to establish permanent foundations.

(3) A band of helpers will make it possible to give more time to teaching the principles of the Kingdom.

(4) Jesus wished to teach men that personal love for him meant service to all. His twelve disciples were to be the object lessons of this.

(5) It is possible that Jesus himself needed the comradeship of the Twelve (Mark 3: 14). His body-guard was to answer a personal need in Jesus' own life. He tells them so in the Upper Room (John, chapters 13-16).

2. The choosing of the Twelve.

a. Read of Jesus' preparation before making the choice. Luke 6:12, 13. Feeling his responsibility, Jesus spends "all night" in prayer, not a few paltry minutes.

b. Jesus must have begun to feel the probable shortness of his own life in recognition of the open opposition of the rabbis and his own dangerous popularity with the crowds. He was to choose among his followers a small group of men as helpers—probably none of them to understand him completely, all bungling in their service, one to betray him. There seems to be a kind of loneliness about that hillside as Jesus faces the great work. He who had keen insight into men and conditions may even here have faced Gethsemane. Yet Jesus knew the best in men as well as their weaknesses. He believed in men more than any one who has ever lived, and those whom he chose next day must have felt the responsibility of Jesus' confidence and trust.

3. The Twelve.

a. Become familiar with their names. Luke 6:12-17.

b. Jesus chose Galileans, not Judeans, because by environment and training they would be less bound down by Pharisaical prejudice; possibly, also, because they would be more in touch with the Gentile world. Judas Iscariot was the only Judean.

c. The Twelve were picked men, not because of any gifts of leadership but because of what Jesus could make out of them.

d. They were men already loyal to Jesus; he built disciples on the basis of a strong personal friendship already formed.

e. They represented social differences.

Peter and Andrew were fishermen; John and James, owners of a bigger fishing industry on the Lake of Galilee; Matthew, a rich tax collector, possibly Judas a business man, also.

f. What was the new relationship to mean to the Twelve?

4. The bigger group of disciples.

There were associated with Jesus those who are spoken of often as "disciples," because, as the word means, they were "learners." They, too, share many of the experiences that personal friends share; the Twelve probably acted more as a cabinet.

Section 2. Days of Comradeship with Jesus

And when it was evening he cometh with the twelve.—*Mark 14: 17.*

1. The purpose of the new band and its associates.

a. Jesus now calls the Twelve into a comradeship which he purposes shall unite friendship and service, work for others protecting friendship from selfishness. Read *Mark 3: 14*: Jesus himself calls it a twofold comradeship.

b. For the disciples, the new life was to mean the carrying out of some piece of work organized by the leader, and then the home-coming times, either in some friendly upper room in Jerusalem or perhaps in Peter's house at Capernaum, where problems would be discussed, reports of conditions given, and new truths taught them by Jesus.

c. There are records of such times when Jesus and certain of the group worked shoulder to shoulder, living out of the same purse, sharing equally the hardships of the road, suffering the same hunger, enduring the same ostracism, seeing the same visions. What talks along the dusty road from Judea to Galilee! What sacredness of fellowship when Jesus shared with them the deep thoughts of his heart or gathered them together in some solitary place for prayer. Let the imagination follow this group of men and their experiences as they journey with Jesus.

2. The experiences of that fellowship.

a. The living together as friends.

(1) They do the same things. *Matthew 20: 17.*

(2) Jesus notices their little needs.

(a) When weary. *Mark 6: 30, 31.*

(b) When dusty from a journey. *John 13: 4, 5.*

(c) When they have had no breakfast. *John 21: 1-9.*

(3) Often Jesus takes them apart. *Mark 9: 2.*

(4) He points out to them higher points of view. *Luke 9: 46-48.*

(5) He shares his deepest thought with them.

(a) Of his Messiahship. *Matthew 16: 13-17.*

- (b) Of his coming sufferings. Matthew 16:21.
- (6) They catch his spirit. Luke 11:1.
- b. The working alone on some piece of work.
 - (1) Jesus gives directions. Mark 6:7-9.
 - (2) They discuss their failures with Jesus. Mark 9:28, 29.
 - (3) They go over problems together. Luke 9:49, 50.
- c. The working shoulder to shoulder with Jesus.
 - (1) They share his poverty. Matthew 17:24-27.
 - (2) They share hunger. Luke 6:1, 2.
 - (3) They share perils.
 - (a) Once in a tempest. Luke 8:22-25.
 - (b) Once in a hostile crowd. Mark 6:1-6.
 - (4) They share his work.
 - (a) Preaching tours. Luke 8:1.
 - (b) Healing a child. Mark 5:37-43.
 - (c) Feeding a great crowd. Matthew 14:13-19.

No longer do I call you servants but I have called you friends.—*John 15:15.*

Section 3. The Sermon on the Mount as Teaching Service

1. The audience.

a. This sermon probably was not delivered at one time, but represents rather a collection of Jesus' teachings.

b. Read Matthew 5: 1, 2, for the audience that listened. (Picture 217 shows the place the sermon was delivered according to tradition.)

c. Keep in mind the classes to whom he is talking.

(1) The crowd: curious, critical, trained under the rabbis, looking for a material kingdom soon to be established, emphasizing law rather than spirit.

(2) The Twelve: facing a new, unknown work with homes and daily tasks left behind, realizing they are breaking away from old traditions, compelled ahead by their loyalty to and confidence in Jesus.

(3). Any man who wishes to know what being a follower of Christ means.

2. The servant himself.

a. The primary characteristics of the servant.

(1) The personality of the servant himself is of the first importance. Read Matthew 5: 3-16.

What trait of character is found in each verse? Remember that "blessed" means "happy."

(2) Read each one of these beatitudes as if one of the Twelve. See how each applies to the personal experience of these men who had left their homes and were feeling their own unworthiness in the face of unknown responsibilities lying ahead.

Which beatitude might Peter have needed? Which John? Which Judas? Which foretells an experience to come?

(3) Jesus compares the servant to what two things? Explain each.

b. The "silver lining" to the servant's experiences.

Poverty of spirit—God's riches.

Sorrow of heart—comforting.

Meekness of spirit—power.

Hunger and thirst of soul—satisfaction.

Being merciful—obtaining justice.
Complete purity—the vision of God.
Persecution—God's acceptance.

(1) Study these with the verses themselves. On which condition is the greatest gift promised?

(2) How many of these traits are strikingly illustrated in the lives of any great man you know? in Jesus' own life and where?

(3) How many of these traits are represented in Isaiah's picture of the Suffering Servant (Isaiah, chapter 53), which is the highest spiritual ideal in the Old Testament?

(4) Which "silver lining" would you choose to have to your life?

c. The servant today.

(1) Which of these qualities given in the beatitudes are most needed today for one who intends being a servant in the Kingdom?

(2) What would be Jesus' idea of complete purity? Can purity be made an ideal for thoughts as well as actions?

3. The servant's aim.

a. The aim in a nutshell.

"Seek ye first the kingdom of God and his righteousness." (Matthew 6:33.)

b. What two things shall the servant attempt? Matthew 5:17-20.

(1) He shall work with tact, not overturning the good principles already at work, but fill them fuller.

(2) He shall teach the righteousness of God, not that of the Pharisees.

Low I questioned, "Lord and Master, who most surely are the pure?

. . . . Not they are purest who, in hermit trance of prayer,
Bide untempted in the desert, sinless as Thy lilies were;
More there be who share Thy promise, more for whom this hope
has smiled:

They the burdened, they the weary; they who ever, unbeguiled,
Through the home, the street, the market, bear the white heart of
a child."

—S. Weir Mitchell.

Section 4. The Sermon on the Mount as Teaching Service (cont.)

4. The servant's message.

a. The message in a nutshell.

"Be ye therefore perfect, even as your heavenly Father is perfect." (Matthew 5:48.)

Compare this standard with that of the religious leaders of the day.

b. The message in detail.

While studying keep in mind the conditions of society at that time and how Jesus makes the above ideal practical. The commands illustrate in each case an attitude toward a man's neighbor or toward God.

(1) Self-control. Matthew 5:21, 22.

(2) Real sincerity. Matthew 5:23-26.

(3) Complete purity of mind, heart, and spirit. Matthew 5:29, 30, 33-37.

(4) Justice. Matthew 5:38-42.

(5) The law of love. Matthew 5:43-48.

Consider in how far these laws can be made practical today.

5. The servant's relationship to his Master.

a. The servant should live more in the thought of God than of men. Matthew 6:1-4, 16-18.

b. It shall be a relationship of prayer, as a son would go to his father. Matthew 6:5-15.

c. The servant's wages shall not be in silver. Matthew 6:19-21.

d. The Master depends on the servant's loyalty. Matthew 6:22-24.

e. The servant who looks after the Master's work shall find that the Master looks after his needs. Matthew 6:25-34.

In these last passages there is much that may be put into practical application.

Follow through the figurative illustrations; they are instances of how Jesus teaches through object lessons from every-day life; the left hand and right hand, shutting

the door of one's room, washing the face, the rusty coin, the lamp, the birds and the lilies.

6. The discouraged servant.

"Your heavenly Father knoweth that ye have need."
(Matthew 6:32.)

a. Suggestions to the discouraged servant.

(1) When puzzled. Matthew 7:1-5.

(2) When he forgets common sense. Matthew 7:6,
12.

(3) When in a tight place. Matthew 7:7-11.

(4) At a crossroads. Matthew 7:13, 14.

(5) When evil and good come in disguise. Matthew
7:15-27.

7. Some lessons from the sermon as a whole.

a. Glance back over the topics given by which to study this sermon.

b. What conceptions of the new righteousness come from the sermon as a whole?

c. What is the highest standard Jesus puts for personal conduct? Is it practicable?

d. What conception of God do you get from Jesus' teachings so far?

e. Illustrate these teachings concretely so far as possible: George Eliot's *Romola* is a lesson in forgiveness; Victor Hugo's *Les Misérables*, a lesson in "By your fruits ye shall know them"; George Eliot's *Silas Marner*, a lesson in heavenly treasure; the life of David Livingstone, a lesson in needs satisfied; the life of Forbes Robinson, a lesson in prayer.

Jesus realized that no man could ever reach the perfection that the Father had if he fought first one sin, then another. Soon he teaches them a surer way: "I am the way, the truth and the life" (John 14:6).

VIA, ET VERITAS, ET VITA.

"You never attained to Him?" "If to attain

Be to abide, then that may be."

"Endless the way, followed with how much pain!"

"The Way was He."

—Alice Meynell.

Section 5. The Jesus whom the Disciples Knew

We did eat and drink in thy presence, and thou didst teach in our streets.—*Luke 13: 26.*

To fail to see Jesus in his humanity is to miss one of the greatest lessons ever taught. Once get the vision of the actual man, walking over Galilean hills and by the sea, or through the crowded streets of a great city, and his reality is forever unquestioned. There was no class of people he did not know, no problem he did not meet, no test of environment or personal ambition he did not face. Watch him among people and you grow conscious that he takes religion out into the open and makes it a human life lived among the every-day tasks, but lived divinely.

The following outline is meant to suggest a way of making Jesus' personality real, and of learning his attitude toward the world. The whole lesson of the Acts and the Epistles is missed if one does not realize that Paul and Peter were talking of the man Christ Jesus, a man whom men had actually known.

1. He belonged to a home.

The Jesus men knew belonged to a home, the members of it well known. Though the heavy demands of his work, as well as a possible lack of sympathy on the part of his family, cut Jesus off from his home the last three years, nevertheless he always held the home sacred, and taught men of God through its vocabulary. Recall the many illustrations used in his parables that come from home life: the house-mother sewing, making bread, or drawing water at the village well; the father who makes his son's interests his own; the lamp, the salt, the candle, the borrowing neighbor, even the dogs that lick up the children's crumbs. Notice, however, that for Jesus the homely details take on a higher value—they are symbols of the heavenly relationships where God is father.

Read of Jesus' home life and feel how really his own human ways seem to bear the mark of home training. When the great multitude was fed, it was Jesus who had

care that the remnants of food were taken up in baskets. When his disciples had practical wants, Jesus noticed them with the quick sensitiveness a home atmosphere develops, once washing their feet, another time making them a breakfast on the lake shore after a long night of toil. When organizing his Kingdom into a home of friends, he does not forget that children belong in it, as really as they had belonged in that home of Mary's making in Galilee. (Picture 109.)

- a. The members of Jesus' family. Mark 6:3.
- b. His own sense of economy. John 6:12, 13.
- c. His sensitiveness to the disciples' needs. John 13:3-5; John 21:8-12.
- d. A parable of home life. Luke 15:11-32.
- e. Home the symbol of the Kingdom. Mark 3:31-35.
- f. The children of the Kingdom. Mark 10:13-16.
- g. Heaven a home. John 14:2.

2. He belonged to a community.

Although Jesus for eighteen years must have taken active part in the life of Nazareth, yet the three years we know most about were lived with Capernaum as headquarters, due to the provincial bigotry of the men of his own community. (Luke 4:16-30.)

It is hard to understand the subsequent treatment of Jesus in the place where men had known him from early boyhood. To know Jesus must have been to love him. He entered the synagogue with its sweet familiarity, looking down into the sea of well-known faces before him as he stood to read, some at least full of loving welcome, others sceptical, no doubt, "of Joseph's son" who had vaunted his authority even in the Holy Temple itself. Pharisaical ruts held people close. Joseph's son had claimed to be the Messiah; he had usurped divine authority, therefore in quick anger they would have thrust him over the edge of the terraced hill, perhaps from some place where as a child he had played. As he passed through their midst in quiet majesty, to make his future home in Capernaum, did not the sorrow of the cross itself gather in his heart? (The cliff, picture 183.)

The lonely of heart, the homeless wanderer, he who bears the burden of misunderstanding and of unreciprocated love, shall find in Jesus one who understands. More than with any others, Jesus shares the experiences of those who suffer the homesickness of the soul.

3. He met social obligations.

So often has Jesus been set apart and above everyday life that we are led to forget that he met social obligations as other men did. We find him at wedding feasts and funerals; often dining with some wealthy Pharisee or at a publican's banquet. Twice he incurred the rabbis' displeasure because he let himself be made the honored guest at the table of publicans. Curiously enough, Jesus has a good deal to say about society's temptations; the desire to hold the chief seat at dinners, the banquet made to impress one's rich friends, social insincerities that result from an unwelcome invitation. Yet Jesus raises social obligations to the highest possible level by making them types of the demands in the Kingdom of Heaven. It is interesting to see how much of Jesus' own life and teaching is centered around a table.

- a. Jesus attends a wedding. John 2:1-11.
- b. Two feasts given in his honor. Luke 5:29; 7:36-50.
- c. His comments on social temptations. Luke 14:7-24.
- d. Social life the symbol of the Kingdom. Matthew 25:1-13; Luke 14:16-24.

4. He responded to the duties of citizenship.

Jesus felt and responded to the calls of national life. He identified himself with national religious feasts and he met the Roman as well as the temple tax. But he came primarily to teach a higher patriotism that should include all nations in one fellowship. Could a human Jewish leader have conceived so vast a scheme? Could even a Roman trained to think in terms of the world have conceived so vast a scheme when the plan aimed to have all men worshipers of the same God and following the same ideals? And notice too that Jesus holds up before his

disciples the ideal of a patriot to follow; for when he tells them that they shall have to forsake home and friends and children for the Kingdom's sake, it is a thing any patriot would do for love of country. There is the sound of military discipline in many of his commands; men are to follow the general's orders as soldiers would.

- a. The patriot's sacrifice. Mark 10:28-30.
- b. Military discipline. Matthew 10:5-23.
- c. The general's orders. Luke 9:23-25.

Section 6. The Jesus whom the Disciples Knew (cont.)

1. He knew and had sympathy for all classes of people.

Often the disciples must have marveled at Jesus' wide knowledge of people and his personal acquaintance with the point of view of all classes. He made the life of all classes his life, studying their interests, investigating their needs, putting his shoulder to their problems until they were his own. Unlike any other teacher he seems to have identified himself with no class, becoming one with all. He has been called the poor man's philosopher and he did closely identify himself with their point of view, but he knew the rich equally well. Follow the many references to different classes and see how marvelously well Jesus knew them all.

a. Tradespeople.

He knows the business man's alertness for a bargain. He has the farmer's knowledge of soils. Twice he directs Peter and the other fishermen to a catch which they were losing through discouragement over poor luck. Often he who was a carpenter himself teaches in the carpenter's vocabulary, making the stupid Christian like to the man who builds his house on sandy bottom, or like a man with no money to finish a half-built tower, or like the rich man who built many barns in which to hoard the wealth he could not carry with him into another world.

(1) The rich trader's clever bargain. Matthew 13:45, 46.

(2) The farmer's point of view. Mark 4:1-9.

(3) The fishermen's trade. John 21:3-6; Luke 5:4-11.

(4) The carpenter's view point. Matthew 7:24-27; Luke 14:28-30; Luke 12:16-21.

b. The servant class.

Jesus speaks very often in terms of the servant class, in fact, we seldom think that the word we use today as the highest ideal of Christianity, Jesus drew out of the very lowest social life of his day, the word "service." When Jesus said "whosoever would be first among you shall be your servant" (Matthew 20:27), he used the word that means bond-servant or slave.

Jesus knew the temptations and experiences of the servant, the temptation to unfaithfulness when the master was away on a journey, and he honors the servant whom his lord can trust. One of his most vivid parables describes how the servants recruited their lord's feast from the market place. But, even more significant, Jesus anticipated the time when the master should count himself on the same social level with his servants and should bid them sit down on an equality with himself and should serve them. That Jesus considered this a practical ideal is seen by his own example when he washed the disciples' feet.

(1) The servant's temptations. Luke 12:45-48.

(2) The servants of the unpopular host. Matthew 22:1-14.

(3) The ideal master. Luke 12:37, 38; 22:24-27.

(4) The divine servant. John 13:3-15.

c. Other classes.

Many other kinds of people look out from Jesus' parables like a series of pictures of his day: the Roman in soft raiment, the self-confident Pharisee praying ostentatiously in the temple, a beggar lying near the rich man's gate, the woman grinding at the mill, or throwing her last bit of coin into the temple offering box. Curiously enough the thieves have a place in Jesus' parables, even three varieties of them, the house thief, the sheep thief and the highwayman. One is glad too that Jesus had stopped to watch the children dancing and playing games in the market place, and that not even the very dogs of the street had escaped his notice. (Street scene, picture 198.)

(1) The Roman. Matthew 11:8.

(2) The Pharisee at prayer. Luke 18:9-14.

(3) A beggar lying in the street. Luke 16:19-31.

(4) A woman grinding at the mill. Matthew 24:41.

(5) A poor woman's gift to God. Mark 12:41-44.

(6) Three varieties of thieves. Matthew 12:29; John 10:1; Luke 10:25-37.

(7) The children dancing in the market place. Matthew 11:16, 17.

(8) The street dogs. Luke 16:21.

2. He felt a personal interest in people he met.

The interest Jesus had in people was warm with a personal love for them. The problem of the poor man was never more interesting than the man himself, nor did the selfishness of the ruler or the hypocrisy of the Pharisee prejudice Jesus against the real man underneath. He is never in a crowd where his quick sympathy is not recorded. He is as sensitive to the touch of a poor woman's hand on the hem of his robe as to the hunger of four thousand people who had followed him out into the country. Often it is recorded that Jesus loved people: the rich young ruler he loved for his youth and his impractical idealism. The disciples must have grown used to his talking with people along the road. Life to him seemed to mean roadside friendships. Here and there nameless people flash out of the pages who seem to be among the silent friends of Jesus, and who come forth only when their friend is in need, as for instance the "goodman of the house" and Joseph of Arimathea. Jesus often retired to Bethany, where the home of Mary and Martha and Lazarus had become his own.

- a. The woman who touched his robe. Mark 5:25-34.
- b. The appeal of hunger. Matthew 14:13-19.
- c. A young man whom Jesus loved. Mark 10:17-31.
- d. The "goodman's" friendship. Mark 14:12-16.
- e. Joseph of Arimathea. John 19:38.
- f. The friends at Bethany. John 11:5; Mark 11:11.

Section 7. The Jesus whom the Disciples Knew (cont.)

1. A young man of tireless vigor and activity.

The Jesus whom the disciples knew was young, a man of thirty with the tireless vigor that belongs to youth. His point of view was never an old man's point of view. His schemes were vast, planned with a tireless enthusiasm and a fearless trust in men that at times seems almost defiant. He included whole nations in his Kingdom with a bigness of vision absolutely at variance with the men of his day when one considers his plans were spiritual. He was intuitively a leader, quick at meeting an emergency but with the poise of a perfected self-control. We seldom feel discouragement in his manner. He seems to look with unashamed face toward the future that should right all. "Courage" was the word almost constantly on his lips (or "happy" as it is translated). When evil masquerades in the guise of good, he uncovers it with the utmost fearlessness. Often he found himself in a place of great peril but his quick intuition made him the master of the situation. Then in contrast to this, note his simplicity when, in a storm, he lies asleep on a cushion like a tired child.

- a. His tirelessness. Mark 1:32-39.
- b. His vast schemes. Matthew 24:14.
- c. His leadership. John 10:16.
- d. His quickness in an emergency. Mark 6:39, 40.
- e. His self-command. Luke 9:51-56.
- f. His fearlessness. John 10:30-33; Luke 13:15.
- g. His strength. John 16:33.
- h. His simple trust. Mark 4:35-41.

2. The face of Jesus.

Artists have so conventionalized their conception of Jesus that it is hard to see the portrait which the early biographers made of him. The Italian painters created essentially a medieval face without those characteristics which express activity. If possible follow through these references for glimpses of his face. In each one of them it seems as if we looked at Jesus over the heads of the crowd surging around him.

- a. The joy in his face.
 When he calls to some one in the crowd. Luke 13 : 12.
 When people want him. Luke 8:40.
 When he thinks of God's nearness. Luke 3:21, 22.
 When he feels the quiet content of friendship. John 15:11.
- b. The look of compassion.
 Over sorrowing people. Luke 7:13.
 Over the sick and outcast. Mark 1:40, 41.
- c. A shadow crossing his face.
 Because of disappointment in people. Mark 8:11, 12.
 Because of the coming separation. John 13:1.
- d. The look of determination.
 When facing the cross. Luke 9:53.
- e. The look of sorrow.
 Over John the Baptist's death. Matthew 14:9-12.
 Over Lazarus' death. John 11:33-36.
 Over Jerusalem. Luke 13:34.
- f. The peace in his face.
 The peace of a conscious nearness to God. John 4:31-34.
 The peace of God. John 14:25-27.
- g. The look of love.
 For the rich young ruler. Mark 10:21.
 For Mary Magdalene. Luke 7:36-50.
 For the children. Mark 10:13-16.
 For the disciples. John 13:34; 14:1-3.
 For us.

THE JEW TO JESUS

A man of my own people. I alone
 Among these alien ones can know thy face,
 I who have felt the kinship of our race
 Burn in me as I sit where they intone
 Thy praises,—those, who, striving to make known
 A god for sacrifice, have missed the grace
 Of thy sweet, human meaning in its place.
 Thou who art of our blood, bond and our own—
 Are we not sharers of the Passion! yea
 In spirit anguish closely by thy side

We have drained the bitter cup and tortured felt
With thee the bruising of each heavy welt:
In every land is our Gethsemane,
A thousand times have we been crucified.

—*Florence Kiper.*

CHAPTER VII
THE WIDENING DOORS OF THE KINGDOM

THE OPEN HOUSE

My home is not so great;
But open heart I keep.
The sorrows come to me,
That they may sleep.

The little bread I have
I share, and gladly pray
Tomorrow may give more
To give away.

Yes, in the dark sometimes
The childish fear will haunt:
How long, how long, before
I die of want?

But all the bread I have,
I share, and ever say,
Tomorrow shall bring more
To give away.

—*Josephine Preston Peabody.*

CHAPTER VII

THE WIDENING DOORS OF THE KINGDOM

Section 1. Jesus Begins to Teach the Breadth of the Kingdom

In the Sermon on the Mount, Jesus had taught a system of principles that was within the understanding of all who listened. The books of the rabbis if rightly interpreted contained much the same code of honor, purity and forgiveness. But Christianity was to demand a far higher ideal and Jesus now begins to lead his followers by object lessons and parables into the deeper truths of the Kingdom.

1. The healing of the centurion's servant.

Read Luke 7: 1-10.

a. The derivation of the word "centurion" suggests that he may be of what nationality?

b. Notice the esteem in which he is held; the elders run errands for him.

c. What in his faith merits Jesus' tribute?

d. The centurion thinks as a soldier would, considering Jesus as his superior officer.

(1) What traits constitute good military discipline on the part of the soldier?

(2) To have military discipline effective, what traits are necessary in the commanding officer?

(Recall "The Charge of the Light Brigade," Tennyson.)

(3) What tribute therefore does the centurion unconsciously pay to Jesus?

e. The man's faith presents a striking illustration of faith. Read Matthew 8: 10-13.

One of the greatest evils Jesus had to combat was the

prejudice of the Jews against men who were not of their blood. Occasionally, as in the case of this man who had built them a synagogue, they accepted a man provided he became identified with their nation. Jesus used their half-tolerance as a lesson in universal brotherhood. Notice the fearless way he puts his point. Abraham was revered by the Jews as the father of the nation, yet, says Jesus, men from the east and from the west are to sit down with him in the Kingdom.

The last century has awakened to the fuller meaning of what Jesus meant by universal brotherhood. Recall as many ways as you can in which people are trying to make this ideal practical today.

(1) The ideal of universal peace among nations and the court of arbitration at The Hague.

(2) The work of the Red Cross Society.

(3) The foreign missionary movement.

(4) The interest in child welfare, in working men's conditions, in social problems of all kinds.

All attempts thus to make the world live in the relationships of a common brotherhood are the outcome of Jesus' own purpose, expressed when he prayed that all the world might be one (John 17:21).

2. The raising of the widow's son at Nain.

a. Locate Nain. (Picture 218.) Probably the incident is but one of a large number when Jesus identified himself with the people he met along the street. Watch Jesus' face.

b. Notice in how few words the details are sketched in: "the only son," "much people," "weep not," "he touched the bier," "the bearers stood still," "the dead sat up," "he began to speak," "he gave him to his mother."

c. Study Jesus' capacity for sympathy. What striking instances do you recall besides this?

3. John the Baptist's question.

a. In the face of increasing popularity and hostile

comment, Jesus had to answer frequent questions as to his messiahship. There were three ways in which he replied:

- (1) By pointing out results accomplished.
- (2) By letting his own life stand as a silent witness.
- (3) By teaching men of his oneness with God.

b. Read Matthew 11:2-6. What answer has Jesus made to John's question? John's imprisonment by Herod had kept him from knowing fully of Jesus' work. This rather than doubt seems to have prompted the question. Read Mark 6:17-19.

c. It has been said that the strongest proof for Jesus' divinity is Jesus himself. Watch Jesus carefully and see if this is not true.

Section 2. The Woman Who was Forgiven Much

1. Jesus had been asked to dine at a rich Pharisee's house, probably an invitation extended more out of curiosity than friendship. Read sympathetically the incident which occurred during the feast (Luke 7:36-50). Here lies revealed the full beauty of Jesus' love.

2. Study Simon, the host.

- a. To what discourtesy does Jesus call his attention?
- b. Notice the typical Pharisaical attitude in verse 39.
- c. Jesus' parable rebukes what traits?

3. Study the woman, the unbidden guest.

- a. What glimpses of her need do you get?
- b. What indicates with peculiar vividness her feeling towards Jesus?
- c. What thing does Simon notice first about her? What does Jesus comment on first—her love for him or her sinfulness? See what a beautiful lesson lies bound up in the answer to this question.

4. Study the beauty of Jesus' sympathy.

- a. His quick observation of the woman's sorrow.
- b. His understanding of what she did not say.
- c. His gift of forgiveness and of peace.

5. Think over what Jesus had to say about forgiveness. Read what he teaches is at its basis and what it involves.

a. The disciples once brought this question to Jesus. Matthew 18:21-35; Luke 15:11-32. These parables contain Jesus' teachings about forgiveness.

b. Jesus' own attitude toward those who wronged him is further proof of what he expects.

(1) His cry over Jerusalem. Luke 13:34.

(2) His words on the cross. Luke 23:34.

6. There is another instance in Jesus' life of a talk with a woman whose life was stained and unsatisfied. She was a Samaritan woman, living in Sychar, and came to draw a pitcher of water at Jacob's well. Jesus journeying through Samaria had stopped at the well to rest like

any other tired, wayworn traveler. (Pictures 229, 312.)
Read John 4:4-42.

a. Through what commonplace question does Jesus create an opportunity to meet the need he sees in the woman's face?

b. What does he mean by "living water"? What is the difference between a well and a spring?

c. John 4:10 shows the stages by which she is to gain this new satisfaction of heart: "If thou *knewest*, thou wouldst have *asked* and he would have *given*."

d. In verse 14 find the test by which one is to know if he has drunk from the "living water."

e. What deeper fact about himself does he reveal to her?

7. Wayside messages.

a. Jesus has the keenest sympathy for simple working people. He meets them along the roadway and among the everyday tasks. He sees below the crust of circumstances, dress, manners, into the man's real worth.

b. Jesus satisfies every need of the human heart—dissatisfaction, "blue days," discouragement, failure, sin. Remember in verse 14 that when Jesus says "never" he means "never."

c. Jesus teaches people through a vocabulary they know: the cool, dark pool of water in the limestone rock she knew, and she knew too the unquenchable thirst of the heart for God.

O God, thou has made us for thyself and our souls are restless till they rest in thee.—*St. Augustine*.

Section 3. A Group of Parables

Jesus taught out of doors. His audiences were men who had just come in from the field or the market-place, or had pulled in their nets to shore and stood listening. See how natural it was that he should use the occupation they knew best to illustrate to them the facts of the Kingdom. Study each group carefully in an attempt to get at what this Kingdom really is.

1. Three parables of the seed.

- a. The seed that fell in different soils. Mark 4:1-9.
- b. The seed that was spoiled by tares. Matthew 13:24-30.
- c. The tiny seed that became a tree. Matthew 13:31, 32. What marvel lies at the heart of every seed? Read Jesus' explanation of one of these parables. Mark 4:13-20.

2. Parables taken from home life.

- a. The leaven. Matthew 13:33.
- b. The lamp. Mark 4:21, 22.
- c. The treasure box. Matthew 13:51, 52.

3. Three parables taken from business.

- a. A treasure that increased the value of the field. Matthew 13:44.
- b. The pearl merchant's business venture. Matthew 13:45, 46.
- c. The seine. Matthew 13:47, 48.

4. Study the meaning that lies behind each of these.

- a. Who does Jesus include in his plan for the Kingdom? Which parable teaches this?
- b. What two kinds of growth are illustrated? Where?
- c. Who are "wayside" people? "rocks" people? "thorns" people? "good ground" people? "tares" people?
- d. If citizenship in the new Kingdom is worth while, what must men do to get it?

5. Read if possible Hamilton Wright Mabie's *Parables of Life* for a beautiful use of modern parables: read particularly *The Inflexible Guide* and *That Which Abides*.

The Kingdom of God is a society of the best men, working for the best ends, with the highest motives according to the best principles.—*Henry Drummond*.

Section 4. The Journey into Gadara

1. Locate the country of the Geresenes or Gadara. The phrase, "the other side," refers to the eastern side of the lake of Galilee. Here was located a group of Greek cities called the Decapolis, of which Gadara was one. These cities were of great architectural beauty, with finely built temples of Greek pattern, amphitheaters and at Gadara a famous street lined with 200 columns of rich design. It is very interesting to find that while Jesus and his brotherhood of fishermen were working on the west banks of the Jordan, great Greek cities of such beauty lay on the opposite banks, where lived men like Meleager, the poet, and others famous in Greek literature. Put all this background behind the incident recorded. The poor man Jesus meets is living among the tombs of the dead outside the city walls. (Outside the walls of a city, picture 187.)

2. The journey through the storm. Read Mark 4:35-41.

- a. What time of day is the trip made?
- b. Who form the company?
- c. What has caused Jesus' weariness?
- d. What trait of Jesus stands out by strong contrast?
- e. What kind of trust does God expect? Perhaps worry is the most common violation of trust.
- f. Living with Jesus must have made the disciples ask repeatedly the question: What manner of man is this?

3. Read Mark 5:1-20. The healing of the demoniac seems to have occurred on the outskirts of the city, the man's wretchedness being in strange contrast to the wealth within. Apparently Gadara's way of treating such cases was to compel the sufferer to stay outside the city in the cemetery.

a. Notice the extreme quietness of Jesus' manner: how naturally he brings the man to his right mind by asking him his name.

b. Notice the change in the man "clothed and in his right mind" (verse 15) and his eagerness to follow Jesus into Galilee (verse 18).

c. Can you recall a conversation Jesus had long before

concerning the power that lay in the new religion to remake men completely? (Consult Study V., section 3.)

d. Each person who receives the gift of a new chance is under what obligation? (Verse 19.)

The principle of sharing is implied in all Jesus' teaching, "not what we give but what we share." Jesus leaves no loophole for people afflicted with self-consciousness or over-reticence. Notice that the door of the Kingdom is actually opening; for the Greeks in Decapolis are hearing of him.

There are only two services of supreme value that it seems possible for any man to do for another. He may lay upon that other the impress of a high and noble character, and he may share with him his own best vision.—*Henry Churchill King.*

Section 5. The Raising of Jairus' Daughter

1. Jesus' popularity had grown to such an extent that there was hardly time for him to rest. The times begin to grow numerous when Jesus' weariness is spoken of—when the few quiet times he plans with the Twelve are interrupted by the crowds that seek him, and when at last alone, he falls asleep like a tired child. There is also a growing hostility closing in about Jesus, stimulated by critical Pharisees who demand constantly from him “a sign” (Matthew 12:38-40) and who have been circulating a report of Jesus' connection with Satan as a possible explanation of his power (Mark 3:22-25). A meaner kind of opposition had arisen when the Pharisees had tried to bait him by using his family as tools (Mark 3:31-35)—a trick that must have hurt cruelly Jesus' loving heart. In the light of this, watch Jesus as he goes in and out among the crowd in his quietness and majesty. He has time even to go to the sick-bed of a child.

2. Read Mark 5:21-43.

Each synagogue was ruled over and conducted by a group of elders whose business was to expound the old law and scriptures, and to lead the worshipers in prayers.

3. The narrow Oriental streets of Capernaum would ill accommodate the surging crowd that had been “waiting for him” (Luke 8:40). (Pictures 186, 196.) In its midst walks Jesus, near him the ruler with worried face “whose only daughter twelve years old lay a-dying” (Luke 8:42), and the disciples, his loyal bodyguard. Reread Mark 5:25-34,—the incident along the way,—for it is one of the most beautiful instances of Jesus' love.

The woman's illness rendered her ceremoniously unclean. For twelve years she had been cut off from the synagogues and from social life. You feel sure as you read that Jesus understood her loneliness by the kind word with which he addressed her, “Daughter, thy faith hath made thee whole; go in peace.” Luke with a physician's warm sympathy tells other details that Mark omits. Read Luke 8:43-48.

4. What was the remarkable thing about her faith? Compare with that of any other people whom Jesus has commended.

- a. The nobleman. John 4:46-53.
- b. The palsied man. Mark 2:1-12.
- c. The centurion. Matthew 8:5-13.

5. Notice in Jairus' house the tumult and crying of the hired mourners, a Jewish custom. Though a Jew and accustomed to it, Jesus seems to feel the insincerity of the loud wailing and rebukes them. The spirit of the hired mourners is shown in their discourtesy to Jesus (Mark 5:39, 40).

6. Let the personality of Jesus stand out clearly as you study these incidents; his quietness in the crowded streets and in the tumult of mourning; his quickness of sympathy not only with Jairus' sorrow but equally sensitive to the poor woman of the roadside; his divine majesty as he takes the child by the hand and life comes back into her body.

7. Other instances of Jesus' wonderful power are seen at this time, revealing anew the fact that men did not understand his power or his teachings. Read Matthew 9:27-34. What connection is there between the hostile criticism of the Pharisees and the fact that Jesus charged those he healed that they should not tell?

8. Not even those nearest of kin understood him, for it is recorded that he is thrust out of Nazareth (Mark 6:1-6).

What habit of Jesus is here recorded as one formed through the thirty years of his early life? What things in Jewish training made it hard for Jesus' fellow countrymen to accept his attitude of one in authority?

Jesus' sympathy and love is just as ready today as then. He who left the surging crowd to minister to a sick child, and who felt even in the midst of the press the timid fingers of one in need, must sorrow with the smallest hurt of any one of us and will answer even the unspoken prayer that reaches out to touch even so much as the edge of his robe of love.

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

—*John Greenleaf Whittier.*

Section 6. A Book of Instructions for the Disciples

Give me my scallop-shell of quiet,
My staff of faith to lean upon,
My script of joye—immortal diet—
My bottle of salvation,
My gown of glory, hope's true gage;
And thus I take my pilgrimage.

—Sir Walter Raleigh.

Often the Twelve sought out Jesus to answer the many difficulties that they had met with along the hard road of service. Matthew 10:5-42 is a chapter of instructions where Jesus outlines very definitely what each disciple must do.

1. The work along the road.

Read Matthew 10:5-15.

It was to be a life of kindly service filling every sort of need, its keynote to be "freely."

a. Why are the disciples not to preach to the Gentiles as yet?

b. Why is it wisest to go lightly shod?

c. Why are the people not yet convinced that "the kingdom of heaven is at hand"?

2. The hardships of the road.

Read Matthew 10:16-39.

Jesus warns them of difficulties, but when he says "for my name's sake," there is not a disciple who would shrink back.

a. What three promises does he make them?

b. Does Jesus seem to count at all on the disciples who, like Nicodemus, come by night, and thus avoid danger?

3. Perfect service.

Read Matthew 10:40-42.

Jesus is beginning to teach his followers that there is a wonderful unity that binds God and men together. From now till his last prayer to his Father in John, chapter 17, it is Jesus' constant prayer that all men may become one in God. There is but one way to realize it and that is through service actuated by love of the Father. See how he begins

to teach them the great truth by making even a cup of water given to "a little one" an act of real service to God.

An old legend tells of a giant named Offero—the name means "the bearer"—whose one desire was to serve the most powerful monarch of the earth. At first he entered the court-service of a great king, but found one day that his royal master was afraid of a single name, and that name was Satan. "My master must fear no one," said Offero. "I will seek out this monarch whose name makes kings afraid." So he left the court and entered the service of Satan—an easy service. But one day while journeying with his new master up and down the world, he came to a lonely cross where four roads met, one worn quite smooth with pilgrims' hands. Satan would have avoided it for fear of the holy power that streamed like light from the uplifted figure there. Then the giant knew that there was some one more strong than his master Satan, and again he sought hard to enter the service of the one more powerful than king or Satan. So, at the advice of a holy hermit, Offero placed himself by a swollen river, deep and wide, where all day by reason of his great strength, he might ferry pilgrims over the stream, and serve thus his new master. And so for many years he served our Lord in deeds of wayside helpfulness, neither by night nor day wearied in the task. But one night, black and stormy, when after a long day he had laid himself down to rest, he heard a child's voice crying, "Offero, Offero, ferry me over the stream." So once again he plunged into the waters with the tiny child upon his great shoulders, but soon the little body grew so heavy that Offero nearly fell with the precious freight. But at length, struggling much in the black waters and nearly sinking, he reached the opposite bank, when lo! the child whom he had carried was the Holy Child himself. So had the giant given service to our Lord, unknowingly. And from then he was named Christ-offero or Christopher, because he had carried the Christ.

And so in each burden, light or heavy, we carry him, and in the smallest gift we give to him.

Section 7. The Feeding of the Five Thousand. and Jesus the Bread

1. The disciples had returned from their first tour, and Jesus with the joy of welcome in his face plans that they shall go apart together in that comradeship already grown dear to them. Between the lines of Mark's description read of the eagerness with which they share everything with the Master, and Jesus' kindly practical way of drawing them apart where they can rest and eat. Read Mark 6: 30-32.

2. The time of fellowship is interrupted by the crowds running after Jesus "like sheep without a shepherd." Read Mark 6: 33-46, keeping the fact in mind that both Jesus and the disciples are weary with much service.

3. Topics for thought.

a. The interruption becomes a lesson in unselfishness; of what verse in the chapter just studied is it a practical illustration?

b. What two details of planning show Jesus' orderliness?

c. Read John 6: 8, 9, for the "little lad's" part.

d. What detail tells the time of year?

• e. Make vivid the whole scene, and then reread in Mark 6: 45, 46 of Jesus' extreme weariness. He sends even the disciples away and goes unto the mountain side to be alone and to pray. We have already seen that prayer to Jesus meant healing in weariness (Mark 1: 32-35), guidance under perplexity (Luke 6: 12, 13), complete consecration to God's work (Luke 3: 21, 22); for what reasons does he now go apart to pray? (Picture 539.)

4. The storm and Jesus' care over the Twelve.

Though Jesus had gone apart, he heard the coming storm and knew of the handful of men he loved, storm-tossed on the lake. Read about his care of them and his cheery tone of reassurance calling out over the water, "Courage" (Mark 6: 47-52).

Matthew records an added incident that shows the quick impulsiveness of Peter and the kind of rugged loyalty that he felt for Jesus (Matthew 14: 28-33).

5. The Bread of Life.

a. Again the multitude presses around him, almost wild in its eagerness to have him heal their sick, till even the market places are crowded (Mark 6: 53-56). But Jesus longs to minister to the deeper need of the heart and to the hunger for God. He has fed them with bread, but there is, as Jesus knows, a keener starvation. As he tried to teach the woman at the well in Samaria of the divine thirst, so now he teaches the multitude whom he has fed with bread, that he himself is the Bread of Life. Read John 6: 22-40 very thoughtfully.

b. Find answers to the following questions:

(1) Who shall give "the meat that abideth unto eternal life"? By whose authority?

(2) What definite question is asked him in verse 28? Find Jesus' answer. See how human those men were when they say, "If we could only see something, we would believe you." What other sign could they have had than the wonders they had already seen?

(3) In John 6: 35 Jesus claims for himself more than any other prophet has ever claimed. How could he claim this if he be not the Son of God? Would any man run the risk of making a statement like this? Does Jesus fulfill the claim?

(4) Now hear the murmured criticism from those who do not understand (John 6: 41-58) even from the Twelve. What do the Jews find fault with? They throw Jesus' obscure birth at him. Notice that he answers them by claiming that his obscure human life shall be a "living bread" to feed the hunger of the whole world (verses 50, 51). Again notice the immensity of his claim.

(5) What counting of the cost must Jesus have done before he attempted to teach men the deeper facts of his own life? Had he reckoned on the fact that perhaps his own personal friends would turn against him? Read

John 6: 59-69. The very anguish of Jesus' heart seems throbbing in the words he speaks to the little group whom he loved most, "Would ye also go away?"

The feeding of the five thousand is the turning point in Jesus' ministry, as well as the point of highest popularity. From then to the end, as he leads them deeper, there are many who call his teachings about himself "hard sayings" and who walk with him no more. From now on he is often a lonely figure, facing the hard task unflinchingly and alone.

If Jesus Christ is a man
And only a man, I say
That of all mankind I will cleave to Him
And to Him will cleave alway.

If Jesus Christ is a God
And the only God, I swear
I will follow Him through heaven and hell,
The earth, and the sea, and the air!

—Richard Watson Gilder.



CHAPTER VIII
THE DAYS OF HIS SHEPHERDING

THE HOUND OF HEAVEN

I fled Him down the nights and down the days;
I fled Him down the arches of the years;
I fled Him down the labyrinthine ways
Of my own mind; and in the midst of tears
I hid from Him, and under running laughter
Up vistaed hopes I sped;
Adown Titanic glooms of chasmed fears,
From those strong Feet that followed, followed after.
But with unhurrying chase
And unperturbed pace,
Deliberate speed, majestic instancy,
They beat—and the Voice beat
More instant than the Feet—
“All things betray thee, who betrayest Me.”

—*Francis Thompson.*

CHAPTER VIII

THE DAYS OF HIS SHEPHERDING

Section 1. The Good Shepherd

The Lord is my shepherd: I shall not want.—*Psalm 23: 1.*

High on the Judean hills lay the sheepfolds where at nightfall came the shepherds, each with his own flock, to rest till the morning scattered them again to distant feeding places. In the rough jostling of men and sheep there was no mistaking the good shepherd, whose sheep, long cared for, had grown to know their master's voice in the companionship of the open pasture. Now that Jesus' life begins to grow toward its end, he draws his little group of followers closer about him to warn them of open pitfalls and ravines, and to teach them that he is their good shepherd.

In the following lessons keep the figure in mind; for throughout you can trace his shepherding. Patiently he seeks to guide them away from danger into God's open pastures.

1. Read John 10: 1-21 following the beauty of the figure.
2. The passages teach of concrete pitfalls.
 - a. What false paths may mislead the sheep?
 - b. By what things may they recognize the hireling shepherd?
 - c. What characteristics mark the true shepherd?
3. In his teaching about the Good Shepherd, Jesus tells of a very real relationship which his sheep may enter into. In order to appreciate what it may mean to be living with Jesus in the beauty of such a relationship, study the promises that lie just underneath the lines.

a. The "good shepherd" knows his sheep by name (verse 3). It is therefore a personal relationship, promising personal care.

b. He "goes before the sheep," choosing the path for them, and having therefore a complete understanding of all the experiences that shall be theirs because "he goes before" (verse 4).

c. The true shepherd recognizes gladly that his life belongs to the sheep even to the point of suffering death (verses 11, 15).

d. He who enters the flock of the Good Shepherd enters the Great Fold where belong "the other sheep" that come from other pastures, for whom Christ is also "the door" of the fold (verses 16-18). Jesus is the teacher above all others who recognizes the fact that all men are children of a common father, and must grow to live in the sense of brotherhood.

4. Thus Jesus tried to teach men of their close relationship to God and to himself as the chief shepherd, but those listening were always ready to accuse him of blasphemy, even carrying their enmity to the extent of stoning him. Read of such a scene when Jesus talked similarly to a crowd of pilgrims at the Feast of Dedication (John 10: 22-33).

Section 2. The Life of Prayer

He leadeth me beside the still waters. He restoreth my soul.—
Psalm 23: 2, 3.

There is no way in which men can become more conscious of their relationship to God, Jesus taught, than through prayer, for prayer is primarily fellowship with God. His disciples grew to learn of it through contact with Jesus' own life and his constant dependence on it. Jesus makes prayer the most real factor in a holy life.

1. The example of Jesus' own life.

a. The places he chose for prayer.

- (1) Solitary place. Mark 1: 35.
- (2) Mountain side. Luke 6: 12.
- (3) A garden. Mark 14: 32.
- (4) The Mount of Olives. Luke 21: 37.
- (5) In a crowded place. John 11: 41. (At Lazarus' funeral.)

b. Times he chose for prayer.

- (1) Early morning. Mark 1: 35.
 - (2) Evening. Mark 6: 46, 47.
 - (3) All night. Luke 6: 12.
- #### c. The place prayer held in Jesus' life.
- (1) An act of gratitude. Matthew 11: 25; Luke 24: 30.
 - (2) Strength after a wearying day. Mark 1: 32-35.
 - (3) Power before an important decision. Luke 6: 12,

13.

- (4) Sorrows borne through prayer. Luke 22: 39-46.
- (5) His chief way of loving his friends. John 17: 9-19.

2. Direct teachings about prayer.

Many times the disciples ask Jesus to teach them to pray as if they coveted his sense of nearness to God. Read Luke 11: 1-13. Jesus' response to such a request comes with the quickest readiness; at last they are beginning to understand what are the real gifts, and he teaches them how to pray as if he were putting the hands of little children into those of their father.

a. He teaches them that prayer is going to God as one goes to his father or his friend. Luke 11:5-13.

b. He shows them that prayer is unlimited in its power because God is unlimited. Luke 11:13; John 14:14.

c. He teaches them that the fulfilling of three requirements unlooses God's willingness to answer.

(1) Sincerity. Matthew 6:5-15.

(2) In Christ's name. John 14:14.

(3) Honoring the Father. John 14:13.

d. He shows them that prayer is practical. Luke 11:1-4.

3. Study three prayers that teach silently what prayer is.

a. The prayer of a child. 1 Samuel 3:8-10.

b. The prayer of a great leader. Ephesians 3:14-21.

c. The prayer of a friend for those he loved. John, chapter 17.

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—*Alfred Tennyson*, in "The Passing of Arthur."

Section 3. Warnings to Followers

Though I walk through the valley of the shadow of death, I will fear no evil.—*Psalms 23:4*.

1. Jesus' intolerance of sin was always like a sword cutting down relentlessly into men's lives. Perhaps no sin received more severity than the insincerity of the Pharisees. He whose love cared for the tiniest need of a child could battle the insidious sins of his day like a warrior. Men must have cowered under the justice of his anger. Read how fearlessly he exposed religious imposters.

a. Those who made religious forms the whole of religion. Luke 11:37-44.

b. Those who put burdens on others. Luke 11:45-52.

c. Those who overvalued riches. Luke 12:13-21.

2. Jesus' instructions to those who would follow him in the narrow path are in striking contrast to his severity. Read Luke 12:22-34.

3. Read two short parables that embody his teachings about the nearness of the Kingdom.

a. The servants that await their lord. Luke 12:35-40.

b. The faithful steward. Luke 12:41-48.

4. Jesus' uncompromising severity against sin and hypocrisy brought out many questions from the crowds by which they hoped to entrap him. Two recent calamities that had caused much comment were brought to him, one of them typical of many disturbances that were constantly flaming up between fanatical Jews and overbearing Roman garrisons. Read Luke 13:1-9. But apparently it was not the awfulness of the accident that was uppermost in their minds.

5. Another incident shows clearly the striking contrast between Jesus' attitude and theirs; and something in Jesus' sincerity must have convinced the crowd that he was right (Luke 13:10-17).

There is a fighting quality in Jesus' attitude toward sin.

There was something in Abraham Lincoln's attitude toward failure and opposition that put into his kindly face those lines of rugged, uncompromising strength, and into one of his speeches the memorable words:

"Broken by it, I too may be; bow to 't, I never will."

While Kings of eternal evil
Yet darken the hills about,
Thy part is with broken sabre
To rise on the last redoubt.

To fear not sensible failure,
Nor covet the game at all,
But fighting, fighting, fighting,
Die, driven against the wall.

—*Louise I. Guiney.*

Section 4. Days of Misunderstanding

Many of Jesus' teachings these last weeks have a directness and a severity which come burning with the unchallenged purity of his own life. The Pharisees bring him questions in high-handed scorn; they interrupt his deeds of mercy with mocking curiosity; they even bring him news of personal danger, not through desire to warn him but as one might mock an animal caught in a trap. Even those in the crowd who are not enemies wound Jesus with their selfishness till his great heart well nigh breaks for the love that he must withhold.

1. Those who bring him curious questions, selfish at heart. Luke 13: 22-30.

a. What is their question?

b. What does he mean by his answer?

2. Those who seem glad to bring him news of his danger. Luke 13: 31-35.

3. Those who misunderstand entirely the lesson of love. Luke 14: 1-24.

a. The parable of the chief seat and the lowest place illustrates which beatitudes?

b. The two parables of feasts teach what social lessons?

c. Connect these parables with what Jesus taught of the "other fold" in John 10: 16. What practical suggestions do they give for bringing about Jesus' desire for "one fold, one shepherd."

4. Read of the cost which his followers must pay. Luke 14: 25-35.

5. Read again Jesus' heart-breaking cry over Jerusalem (Luke 13: 34). (A view of Jerusalem from the Mount of Olives, picture 192.)

And today, in the cities of the earth there still clings the same greed for gain, powers that imprison little children in factory and tenement, men who deny others the right to work because of selfishness, hunger and injustice, thus creating daily suffering for men and women,—so

much of lovelessness, so much of sin. Does not the heart of Christ cry out over our cities still—"O Jerusalem, O Jerusalem, how often would I have gathered thee!"

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on.—
Abraham Lincoln.

Section 5. Three Parables about Lost Things

Jesus could not teach men of the unity of the Kingdom until they appreciated God's valuation of a human life. Men as self-sufficient as the Pharisees were incapable of recognizing the divine love in which the feeblest member of the community had an unforfeitable part, even the the sparrow that cannot fall to the ground "without your Father." Three parables of lost things teach men a wonderful fact about the Divine love.

1. The value of a lost sheep. Luke 15:3-7.

a. What new fact is added to Jesus' picture of the "good shepherd"?

b. If Jesus meant what he said about the sheep following in the footsteps of the shepherd (John 10:3, 4) what plain obligation is laid on us?

2. The value of a lost coin. Luke 15:8-10.

Notice how Jesus uses a homely experience to illustrate a great truth, possibly a reminiscence from home days in Nazareth.

3. The value of a man's son. Luke 15:11-32.

There is no greater illustration of forgiveness than that found in this parable. Study it carefully with each of the three men's experiences in mind.

a. The prodigal son saw life from three points of view.

(1) That of his own wealth and selfish pleasure.

(2) That of the experiences of want.

(3) That of the time "when he came to himself" (verse 17).

b. The elder brother saw life from two points of view.

(1) That of his own possessions.

(2) That of his own self-righteousness.

c. The father saw but from one point of view, that of a love seeing "yet afar off."

O Christ, thou hast bidden us pray for the coming of thy Father's kingdom, in which his righteous will shall be done on earth. We have treasured thy words, but we have forgotten their meaning. . . . Help us to make the welfare of all the supreme law of our land, that

so our commonwealth may be built strong and secure on the love of all its citizens. Cast down the throne of Mammon, who ever grinds the life of men, and set up thy throne, O Christ, for thou didst die that men might live. Show thy erring children at last the way from the City of Destruction to the City of Love, and fulfill the longings of the prophets of humanity. Our Master, once more we make thy faith our prayer: "Thy Kingdom come! Thy will be done on earth!"—*Walter Rauschenbusch.*

Section 6. Two Parables about Wasted Chances

Jesus' marvelous ability as a teacher showed itself often through the quick way he adapted parables to his audiences. If he could not appeal to men's finer nature, he would stab their spiritual sensibilities awake by the keenness of his irony and an incident drawn from their own outlook on life. And men who could not have appreciated the lessons of sympathy and love and holiness, must have gone away tingling with the sharp thrusts of Jesus' probing. The two parables that follow are of this type. These crowds of rich money-lenders with their sharp wits and business shrewdness, whom the men of religious pretension despise, even these men's faults can put your half-heartedness to shame, says Jesus.

1. The parable of the clever steward. Luke 16: 1-13.

According to the Oriental custom an estate was put into the hands of an overseer or steward with whom all business was transacted in his lord's absence. Here is the story of a dishonest but clever steward, who, put at a disadvantage by his lord's disfavor, uses his wits to secure the good will and gratitude of the tenantry. Jesus seems to say: "And how shrewd are you, O Pharisees, who are too stupid in your attitude toward the Kingdom of Heaven even to enter by the lowest round of all? There are not even virtues in your faults."

2. The parable of the rich man and the beggar. Luke 16: 19-31.

Again Jesus draws a parable from the crowd around him, illustrating from the very level of their own thoughts, true poverty and true wealth. In almost caustic irony, Jesus, the great teacher, puts his finger on social selfishness, till the very dogs of the streets teach men their obligations.

Perhaps no teacher who ever lived rated men so high, nor spoke so powerfully to their highest selves. But sometimes his words are like flames that eat off the outer appearances of goodness, and light up the real hollowness of men's hearts.

If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two imposters just the same;

If you can force your heart and nerve and sinew;
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch;
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;

If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it,
And—which is more—you'll be a Man, my son!

—*Rudyard Kipling.*

Section 7. The Friend in Sorrow

1. Think of the personal life of Jesus that lay behind these days of public service. There are very rich suggestions which seem to lie underneath these narratives of public events, of a Jesus who has never been described save in men's thoughts; of many comradeships of which only their beginnings are recorded, times of rest or of ministry that bound the lives of many people to him like an invisible chain, and many faces in the crowds between whom and Jesus passed the flash of recognition and of love. Look back over the lessons for people who may have passed into a life of fuller friendship with Jesus; or homes, both Galilean and Judean, where Jesus was often chief guest. Perhaps the records of these times remain unwritten that we ourselves might have the wonderful privilege of meeting Jesus unexpectedly as we read, as one would meet him along the road at nightfall, and take him home to the guest room of the heart.

2. One home has been described by the biographers as of this kind, where often Mary and Martha and Lazarus must have greeted the one wearied with crowds and the hot city streets. Locate Bethany on the map: it was but two miles out of Jerusalem on the cool slopes of the Mount of Olives facing the Jordan. Often during the last weeks of his life Jesus sought out the quiet of its olive groves and the home where friends awaited him.

3. Read John 11:1-46 and of how Jesus ministered with a friend's privilege and far more than a friend's power, in a time of sorrow.

4. What circumstances show the risk Jesus runs in going down into Judea? Who accompany him? Notice the spirit of daring loyalty in verse 16.

5. Notice the phrases and incidents that show Jesus to be a close friend of the family, especially verse 36.

6. Study the characters of Mary and Martha separately and their faith in Jesus.

7. Compare the "I am" of verse 25 with Jesus' other teachings about himself. If immortality were not a fact, what differences would it make? Do you think of any illustration of the fact of immortality from the world of nature around us?

8. Associate in your mind the lessons on prayer with its use here.

CHAPTER IX
THE LIGHT OF THE WORLD

One who never turned his back but marched breast
forward,

Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would
triumph,

Held we fall to rise, are baffled to fight better,
Sleep to wake.

No, at noonday in the bustle of man's work-time
Greet the unseen with a cheer!

Bid him forward, breast and back as either should be,
"Strive and thrive!" cry "Speed—fight on, fare ever
There as here!"

—*Robert Browning.*

CHAPTER IX

THE LIGHT OF THE WORLD

Section 1. The Journey into Phoenicia and Galilee

1. Jesus makes a journey of ministry through Galilee and the surrounding country, pressing as far north even as the other side of the Lebanon mountains and into the Greek cities to the east. Follow the trip: geographically it has interest, for it is Jesus' farthest journey. The reasons why he thinks best to leave the larger cities where he has been preaching may be suggested by a few hints John gives (John 6:15, 25-27).

Why did Jesus rebuke them for these two things? Would it have changed your idea of Jesus in any way if he had allowed himself to be made king?

2. Locate Tyre and Sidon. Recall all you know of the Phœnicians. Read an interesting description of the city of Tyre (Ezekiel, chapter 27).

3. Read the incident that happened to Jesus while in the borders of that country (Mark 7:24-30).

How does Jesus test the woman's faith?

Her response shows which one of the qualities Jesus commended in the Beatitudes?

Again he has broken over what common prejudice of the Jews?

4. Mark 7:31 shows that Jesus extended his trip into the Decapolis. Recall the fact that Jesus has been in this region before (Mark 4:35-41—5:2) and that it was a center of Greek culture and of Greek worship. What had happened on his other trip there?

5. Again he meets the criticism of the Pharisees and even misunderstanding on the part of the disciples. Read Mark 8:10-21.

6. Think along the lines of the phrase, "tempting Jesus" (verse 11). In what way could their desire for a sign be a temptation to Jesus? Associate this passage with the temptations of Jesus (Matthew 4:1-11). Recall the constant reference to signs of good and evil omen in the Greek and Roman worship—the flight of birds, or the entrails of the sacrifice. Jesus had just been traveling through parts of the country where such beliefs were extant. Associate this fact with the phrase in question, remembering how Jesus must have longed constantly to make the path to God very clear to men.

7. What disappointment too does Jesus feel in the Twelve? Mark 8:14-21.

"Do you not yet understand?" has the same ring of sadness in it as the remark made to them when many of his followers had left him because the teachings about himself were hard to understand—"Would ye also go away?" John 6:66-69.

Sometimes we go in need to human friends and then turn away with the hunger deeper in our hearts. Jesus of all mankind knows this kind of loneliness; perhaps it is one of those he lets us share with him that we too may learn the love "that suffereth long" and "that seeketh not its own."

8. Look back over the last two studies and watch the kind of hostility that has grown up about Jesus. Notice the definite acts that the Pharisees criticised him for: the definite teachings they would not accept; the false excuses they put forward hoping thereby to stir up the ignorant crowds. Jesus of course is growingly conscious of their enmity, and knows that the fickle crowd that one minute would crown him king could be influenced as quickly to hatred.

So the shadow of the cross begins to lie over his life, and he recognizes it. The more eagerly then he longs to make the Twelve at least understand his divine mission.

Oh, the hurt, the hurt and the hurt of love!—*George Macdonald*.

Section 2. Jesus' New Teaching about Himself

Jesus, in his desire to lead his disciples into the deeper truths about himself, goes apart with them into one of the most beautiful sections of Palestine, near Cæsarea Philippi. Perhaps he wished them some time to associate these days together with the beauty of Mount Hermon and its glistening crown of snow. Or, since the new things he meant to share with them were to cast the shadow of sorrow over the group of friends, perhaps he wished like the old Psalmist, that, as he talked, they might look unto the hills from whence should come their help (Psalm 121: 1, 2).

1. Peter's confession.

- a. Read Mark 8: 27-30.
- b. Account for this divergence in opinion.
- c. Did Jesus not know what people thought of him?
- d. Again Jesus asks a personal question of those nearest him as a friend's privilege is, and Peter's ring of loyalty must have satisfied that loneliness in Jesus' heart to be understood.

2. He foretells his death and resurrection.

- a. Jesus can share the deeper facts of his experience with the Twelve because they have recognized in some measure that he is the Christ of God. What things may have helped to convince Peter and the others of the reality of Jesus' claims?
- b. Read Mark 8: 31-9: 1.

3. The personal message.

- a. Jesus' two questions to the disciples seem to have a personal message for every friend of Jesus, as if he cried out to every man today, "Do ye not yet understand?" (Mark 8: 21.)

"Who say ye that I am?" (Mark 8: 29.)

The answering of these is all important to Jesus. If we turn aside from answering him, the sadder question comes again with repeated emphasis, "Would ye also go

away?" (John 6:66) and in that one word "also" is enough of love and sorrow to break men's hearts.

b. Now read his definition of the friend who understands him and would follow him. There could be no clearer directions (Mark 8:34, 35). Notice what types of men are spoken of.

(1) The man who "would come."

(2) The man who "would save his life."

(3) The man who "is ashamed of me."

c. What twofold motive for service does Jesus emphasize?

d. How can men "Take up their crosses and follow" him?

Section 3. The Transfiguration and the Healing of the Demoniac

1. Read of the transfiguration in the light of the two things which pressed most heavily on Jesus' mind—the increasing hostility with its herald of the cross, the desire to reveal himself to men in the full meaning of his own divinity. He had told the Twelve of his probable death but they had taken the news not as a burden of their Master's to be carried lovingly, but as a hard matter to be thrust aside, as one often wishes to put away a too heavy trial. Once again, they were to fail Jesus in the same way, for they were very human.
2. Read Mark 9:2-8. Jesus needed the strength and guidance of prayer.
3. He takes the inner group of disciples with him. Notice how often they share with their Lord the fellowship of prayer—Peter with his impulsive loyalty, James one who later was to die for his Lord, and John who understood Jesus best.
4. Matthew adds to his picture the face of Jesus (Matthew 17:2). It is the face of Jesus as he prays.
5. The conversation which follows their descent from the mountain reveals what new teaching of Jesus that the disciples find hard to understand? Mark 9:9-13.
6. The multitude at the foot of the mountain is very typical of the life of Jesus. Read Mark 9:14-29. The account conveys the excitement of the scene, in full contrast to the quietness of the mountain top. (Raphael's painting of the Transfiguration, picture 89.)
7. What problem confronted the others of the Twelve who had stayed at the bottom of the mountain?
8. Can you explain the powerlessness of the disciples in the light of verse 29? Does not Jesus suggest that the omission of prayer is the secret of much of our failure?

9. Notice the personal touch of Jesus seen in almost every instance of healing, as well as his statement about the power of faith. The personal touch of Jesus is beautifully illustrated in another miracle where Jesus leads a blind man by the hand into the green fields just outside the city walls (Mark 8: 22-26).

10. Once again Jesus tries to tell the Twelve of the darker days ahead, perhaps to stimulate them to greater faith and a more concentrated effort to spread the truths of the Kingdom. But read Matthew 17: 22, 23. The thought of separation brings sorrow to them, and like children they are "exceeding sorry."

Section 4. The Place of the Child in the Kingdom

1. A child as an object lesson.
 - a. Read Mark 9: 33-37.
 - b. What was the occasion of the lesson?
 - c. Study what Jesus means by his statement in Matthew 18: 1-5.
 - d. Jesus' opinion of childhood was different from that of other religions. The Roman and Greeks advocated that weak children should be disposed of, even men as enlightened as Plato and Cicero. In Judea and other Oriental nations the girl children were considered to be on the lowest plane of existence, lower even than the lowest animal forms. In the light of this, study the actual rank Jesus gives a child in his Kingdom; service to them is of what importance in his eyes? What quality in them does he make the chief requirement in a citizen of God's Kingdom?

2. Lessons in responsibility.

- a. Read Mark 9: 41, 42; Matthew 18: 10-14.
- b. If these principles emphasized by Jesus were to be followed out today, are there not certain conditions in our great cities which would have to be changed? What organizations today are working toward the threefold welfare of children, mental, physical, spiritual?
- c. There is no kind of service with which younger students can more easily ally themselves than along the line of those activities which are helping to fulfill his wish, "that it is not the will of your Father that *one* of these little ones should perish." To the child welfare work in both city and country—the free kindergartens, fresh air campaigns, cripples' homes, city playgrounds, settlement classes, and the work organized to protect the working child—comes full reward in Jesus' statement that "whosoever shall receive *one* of such little children in my name receiveth me."

FOR CHILDREN WHO WORK

O Thou great Father of the weak, lay thy hand tenderly on all the little children on earth and bless them. Bless our own children,

who are life of our life, and who have become the heart of our heart. Bless every little child-friend that has leaned against our knee and refreshed our soul by its smiling trustfulness. Be good to all children who long in vain for human love, or for flowers and water, and the sweet breast of Nature. But bless with a seven-fold blessing the young lives whose slender shoulders are already bowed beneath the yoke of toil, and whose glad growth is being stunted forever. Suffer not their little bodies to be utterly sapped, and their minds to be given over to stupidity and the vices of an empty soul. . . . Help us to realize that every child of our nation is in very truth our child, a member of our great family.—*Walter Rauschenbusch.*

Section 5. Jesus at the Feast of Tabernacles

1. The celebration of the feast.

The Feast of Tabernacles was one of the most joyous of Jewish festivals commemorating the time when their fathers, coming out of Egypt, had lived in booths made of olive trees. It was also the harvest feast, and one when the pilgrims, living in little booths made of intertwined boughs, gave and shared hospitality.

2. Jesus' solitary journey.

a. Read John 7:1-13.

b. What reason has kept Jesus in Galilee?

c. What remarks show that even Jesus' family fails to understand him?

d. What two classes of people at Jerusalem are spoken of as watching for him to arrive at the feast?

3. Days of opposition.

a. Read again John 7:10-13.

b. Study the different groups of men that oppose him, and how Jesus meets their criticism.

(1) The men who circulate stories of his humble parentage and his poor educational advantages. John 7:15, 16, 41-44.

(2) The men who seek to kill him. John 7:19, 20, 30.

(3) The curious onlookers. John 7:25-27.

(4) The needy people not forgetful of his loving ministries. John 7:31.

(5) The Pharisees who wish to dispose of him and his teachings. John 7:32-36.

(6) Certain of the officers and rulers and many of the common people who insult him with names, and even would stone him. To call a man a Samaritan was a term of abuse. John 7:40-52.

4. Jesus' statements about himself.

One of the customs of the Feast of Tabernacles was for a priest, bearing a golden pitcher, to bring water from the Pool of Siloam to the high altar in the temple, thus sym-

bolizing the people's thankfulness for the showers that had watered the fields and made rich the harvest. Jesus teaches of himself as if he were the living water that made holy men's hearts. See if Jesus talks of his mission and of his own relationship to God as a human leader would. Could even the most saintly of men say the things Jesus says in John 7:37? He has claimed in verse 16 that his teaching is not his own, and now he is claiming that in himself he can cure all thirst of the spirit.

5. The Light of the World.

a. Read John 8:12-30 for further claims about his own power to satisfy men's hearts.

b. Notice the sureness of Jesus' teachings.

"If any man thirst let him come unto *me* and drink."

"I am the light of the world."

"He that cometh unto *me* shall not walk in darkness."

"*I know* whence I came."

"*I and the Father* that sent me."

"If ye knew *me*, ye would know my Father also."

"Ye are of this world; I am not of this world."

"Except ye believe *I am he*, ye shall die."

"I do *always* the things that are pleasing to him."

"Which of you convicteth me of sin?"

"Before Abraham was, I am."

c. Can you imagine a man making these statements without being considered the most conceited or else the most deluded man that ever lived? Yet Jesus associated with lowly men and taught humility, and for eighteen hundred years men have called him the only sinless man that ever lived. The fact is that he makes good these claims.

Section 6. The Final Days in Galilee

It seems likely that, after the Feast of Tabernacles, Jesus returns into Galilee there to complete his work before the opposition of the Pharisees could formulate itself, for his quiet, unheralded visit to the Feast had taken them un-awares. There begins to creep into his teachings a note of finality as if he were conscious that these might be last chances indeed. Many incidents of these days are un-recorded but a few emphasize strikingly how Jesus faced these things almost alone, although there were about seventy disciples who were associated with him in his work and sent into all the cities of Galilee and Samaria.

1. The inhospitable Samaritan village. Luke 9:51-56.

a. The Samaritans.

They were people of the province of Samaria, lying between Judea and Galilee. They were half Gentile by race and had built them a rival temple on Mount Gerizim, the supposed site of Abraham's sacrifice of Isaac.

Hostility was felt equally by both Jews and Samaritans. Travelers from Jerusalem to Galilee avoided passing through Samaria by crossing into Perea. Samaritans on the other hand annoyed passing travelers if they were Jews and pilgrims to the Jewish Passover at Jerusalem.

b. Explain the reasons for this lack of hospitality.

c. Notice the fiery indignation of the disciples.

2. Jesus' sense of homelessness. Luke 9:57, 58.

The man who asks to accompany Jesus may have been one of those who still cling to the idea that Jesus would take unto himself the power of a king and announce himself the Messiah. But Jesus in his loneliness of heart knows that not even the birds or the foxes are as homeless as he.

3. Followers with excuses. Luke 9:59-62.

What does Jesus rebuke in each case?

Find your answer in Matthew 10:37, 38.

Perhaps there is no more compelling portrayal of our Lord's life than Holman Hunt's familiar picture, *The Light of the World*. A soft blue twilight as of late autumn has fallen, and among the long shadows near the river bank, Christ stands knocking at the closed door of the soul. It must have been long shut for tall weeds with undisturbed seed-cups fill the way, nettles bruise his weary feet, and a running vine with cruel thorns lies just under the knocking hand. Perhaps he has been there before though the rains of many years have rusted the hinges, and a bat flies startled away. Yet now, once again, the light from the lantern in his hand casts on the door his waiting figure.

How many doors barred and vine-grown must bear the print of his fingers at the knocking height, perhaps a pathway worn through the grass of many years to us who will not shelter him! (Picture 93.)

CHAPTER X
ON THE ROAD TOWARD JERUSALEM

SHEEP AND LAMBS

All in the April morning,
April airs were abroad;
The sheep with their little lambs
Pass'd me by on the road.

The sheep with their little lambs
Pass'd me by on the road;
All in an April evening
I thought on the Lamb of God.

The lambs were weary, and crying
With a weak human cry,
I thought on the Lamb of God
Going meekly to die.

Up in the blue, blue mountains
Dewy pastures are sweet:
Rest for the little bodies,
Rest for the little feet.

Rest for the Lamb of God
Up on the hill-top green,
Only a cross of shame
Two stark crosses between.

All in the April evening,
April airs were abroad;
I saw the sheep with their lambs,
And thought on the Lamb of God.

—Katharine Tynan Hinkson.

CHAPTER X

ON THE ROAD TOWARD JERUSALEM

Section 1. Lessons in Goodness

1. The ten lepers. Luke 17:11-19.

A lesson in ingratitude.

Read of the ten lepers who cry out to Jesus as they pass some village on the Jerusalem road, and of Jesus' healing of them. As in another incident, the hated Samaritan forms the model for other men. Jesus' voice, however, seems to show disappointment at their ingratitude. (A group of lepers, picture 228.)

2. The parable of the Pharisee and the publican.

A lesson in self-righteousness.

Read Luke 18:9-14.

What beatitude does this parable illustrate?

3. The blessing of little children.

A lesson in becoming a child at heart.

Read Mark 10:13-16.

In what practical way can Jesus' command to be child-like be fulfilled?

4. The rich young ruler.

A lesson in giving.

a. Read Mark 10:17-22. No other incident in the gospel is more direct in its appeal; for the young ruler is the youth of every nation seeking eagerly at the Great Teacher's feet the way to eternal life. (Hoffman's picture of the young ruler, number 112.)

b. Study the personality of the young ruler.

(1) The breathless eagerness of young manhood in him as he runs and kneels.

(2) The attractiveness of his earnestness to Jesus.

(3) The high moral standard of his life.

(4) His hunger left unsatisfied because of the one thing he loved more than God.

c. Study Jesus, the master-teacher.

(1) His quick recognition of the man's purity of life.

(2) His personal affection for the man who had come seeking to fill the last lack in his life.

(3) His plain, uncompromising directions, "go, sell, give, come, follow," as terse as a military order.

(4) The grief of Jesus' heart at the low level of even men's best love.

d. Study in Mark 10:23-31 the lesson which the incident taught the Twelve, remembering that probably they had even yet a hope that Jesus would accept the role of the Messiah, and their sacrifice of home and lands be not without earthly reward. And yet the thing Jesus had asked of his disciples (Mark 10:29) had been no greater sacrifice than any patriot would offer his country.

There is a poem illustrating the fact that God purposely puts such restlessness in men's hearts. At the beginning of the world, when God first fashioned man, he longed to give man the best gifts he had. Near by in a great crystal goblet lay all the blessings he had made, beauty, wisdom, honor, pleasure, like a rich wine of many colors, and he poured them over man's head. Then something stayed God's hand; if he gave all, would man not love the gifts more than God the giver? In the crystal glass lay but one other blessing, rest, and God kept rest back, that man might not have a quiet heart until he seek it in God. (*George Herbert: "The Gifts of God."*)

Section 2. Jesus tells the Disciples again of his Crucifixion

1. Our Lord had told them before of the death which awaited him; it was at Cæsarea Philippi (Mark 8: 27-30), a place in upper Galilee to which he had drawn his followers apart in order that they might become prepared for the events he knew were not far distant. Now once again on the journey toward the Passover—the last time he should follow the pilgrims' road into Jerusalem—he calls the Twelve apart that they might understand more fully how serious opposition had become. Read Mark 10: 32-34.
2. Do you imagine that the Twelve even yet had abandoned the idea that Jesus would declare himself Messiah at the last?
3. Read how little the Twelve understood him, even when he had spoken so plainly to them of the unselfishness he wished in his friends. Mark 10: 35-41.
4. St. Matthew says in his account that it was the mother of James and John who came with them to ask Jesus this favor. Was there any good side to such an ambition, or any motive which could have pleased Jesus? He had spoken often of his joy when the Twelve were near him. What in their ambition was not worthy of them? Verse 41 shows that the other disciples felt it.
5. Read Mark 10: 42-45; Jesus is not angry with them. They had been his nearest friends and he would always keep them so, but unlike the Roman rulers he was not to command either great wealth or material gifts of position. As some day the Christian church was to learn, he who serves most because he loves most, shall become nearest. This, Jesus adds, is the lesson my death shall teach you.

THE LOWEST PLACE

Give me the lowest place: not that I dare
Ask for that lowest place, but Thou hast died
That I might live and share
Thy glory by Thy side.

Give me the lowest place: or if for me
That lowest place too high, make one more low
Where I may sit and see
My God and love Thee so.

—*Christina Rossetti.*

Section 3. On the Jericho Road

1. The blind man near Jericho.

a. Read of a blind beggar whose life had been spent along the dusty highway from Jerusalem to Jericho, gaining a livelihood from rich merchants who might pass. He had heard of Jesus before, and at last the greatest thing in his life happened: Jesus passed by his way (Mark 10: 46-52).

b. Include in the scene the multitudes who were accompanying Jesus. What solitary travelers have you read of who once passed by along the same road? (Study IX., Section 6.) The crowd jeers that a beggar should expect anything from this penniless group of men from Galilee, but soon, with the groping uncertainty of the blind, he is following the sound of Jesus' voice into a life of whole seeing and whole living.

2. The visit to Zacchæus.

a. Jericho was a city famous for the great palace of Archelaus, with theaters, baths, and buildings of much beauty. It was a city beautiful with palm groves and gardens of roses. One of its wealthiest citizens seeks out Jesus. Read Luke 19: 1-10.

b. His trade makes him on what social footing? What other tax collector was prominent among Jesus' followers?

c. The most striking fact is the way Zacchæus' conscience begins to work as soon as he comes into contact with Jesus' purity (verse 8).

3. The parable of the talents.

a. Read a parable that Jesus speaks to the crowds, perhaps with the thought of Zacchæus in mind (Luke 19: 11-28). The opening verse shows that two other thoughts were in his mind; he watches the mistaken curiosity of the men who followed purposely to see the Messiah announce his rights.

b. What three kinds of people are described in the "ten talent" man; the "five talent" man, the "one talent" man? Notice there is no "no talent" man.

c. Jesus was soon going away to leave the Kingdom
the hands of his servants; to the Twelve the 'then' tal-
responsibility would fall.

Chapter 4. The Anointing of Jesus by Mary

The beginning of the last week of Jesus' life was near. The message had made certain Jesus' conviction that Jerusalem, with its crowds of Jewish devotees, was the scene of the culmination of their hostility, but the time had not yet come. Again with the band of pilgrims Jesus entered Jerusalem for the last time and halts just outside the city at sundown. It is natural that Jesus should spend the week before the Passover in the home at Bethany.

John's narrative gives two companion pictures; in one the faces of Jesus' enemies in Jerusalem as they gathered and plan if the Galilean teacher be a coward and not come to the feast. See how the very temple itself is the background for their plans (John 11:55-57). The other picture is radiant with beauty, for Jesus sits at meat with his friends and his disciples, and those who love him seek eagerly to express their love,—Judas alone a dark shadow (John 12:1-8).

There are additional details given by the other biog-

raphers. Matthew and Mark speak of the feast as at the home of one Simon, a leper,—one probably whom Jesus had healed and apparently a friend of Lazarus and the others. Here may be one of the hidden stories that lie all through the gospels, a story of which we do not hear the first chapter. It may have been that Simon had been a poor leper healed once by Jesus and now one of his friends; perhaps Judas' remark about giving the price of the ointment to the poor may have been partly occasioned by the meager circumstances of Simon's home.

b. Matthew adds to his narrative the thought that Mary's gift of love is an expression of the very love that lies behind the gospel of Jesus itself—the love that gives its costliest treasure. Matthew 26:12, 13.

4. Notice Jesus' realization of his coming suffering. John 12:7, 8.

5. What explanation can you give for Judas' criticism? Is his criticism justified? Study Jesus' reply. Can you reconcile it with the principle he tried to teach the rich young ruler. Remember that the gift given to God, of whatever kind, is the perfect gift.
6. Read John 12:9-11 for the seeking crowds that share in his triumphal journey to Jerusalem.
7. The events that begin on the morrow form the most connected series of events in Jesus' life. Though only the events of one week they comprise at least a third of Matthew's and Mark's gospels, and practically a half of John's. The fact is not strange for the early church realized that Jesus' death was the greatest thing in his life and the main proof of his Messiahship. To his friends it brought at last a more complete insight into the marvelous life they had known.

Section 5. The Road of Triumph

1. Read the story of Jesus' journey into Jerusalem, when the time draws near that he should attend the opening days of the feast. See how the caravans of pilgrims line the highways into the city, here and there familiar faces of many who had known him elsewhere, and the groups of men from Jerusalem come out to meet the incoming guests, especially those who had heard that Jesus was on his way to the Passover feast. Luke 19: 29-40.

2. Once before the crowds had let their enthusiasm carry them into a similar demonstration, even to the extent of attempting to force Jesus to become the kingly Messiah of their hopes. The incident occurred after the feeding of the five thousand (John 6: 14, 15). Recall Jesus' unspoken refusal (John 6: 26, 27).

Why does he now accept their hosannas?

3. The incident of the triumphal entry is recorded by each biographer but with differing emphasis.

a. To Matthew the significance lies in Jesus' fulfillment of prophecy. Matthew 21: 4, 5.

b. Mark makes each group of men active in the scene; we see the two disciples hurrying away on the errand, the onlookers of Bethphage questioning them, and Jesus riding in a waving sea of palm branches.

c. Luke's sympathy is with the sorrowing heart of Jesus whom the joyous voices around him cannot quite gladden. He is not to become the Messiah they expect and the thought lies deep at his heart, "if thou hadst known." Read Luke 19: 41-44. He was hoping that their enthusiasm would lead them into a deeper conviction about his message and thus the feast to which he went become the completion of his work, either through his life or if need be through his death.

Do not pass over the last part of verse 38 (Luke 19: 38). What other scenes does it ring of? See that to Luke's fine understanding the angel's message was having its fulfillment.

d. John as one who looks backward with deeper vision.

remembers the revelation of Jesus' power in his raising of Lazarus from the dead, and sees in this blind rejoicing the coming adoration of the whole world. Read John 12:12-19.

4. Bethany remains Jesus' headquarters. Apparently each evening he returns there (Mark 11:11). The triumphal entry occurred on the Sabbath, or the first day of the Jewish week. Listen once to the shouts of the multitude and one's own heart longs to yield our Lord the homage that he craved that Sabbath long ago.

Section 6. Some Discussions and Parables of the Last Week

During the days of the Passover Jesus met the constant challenge of his authority from high priests, Pharisees, Herodians and Sadducees. In groups of parables and often in open discussion, he met their pointed satire, each time matching his own fearless sincerity against their craftiness and spiritual dullness. Jesus shines in no whiter light than under this running fire of criticism and dark hatred. There is no irritation; no lack of openness or dignity, no times when his replies seem hot with a personal vindictiveness against his enemies, and yet his denunciations blaze with white-hot anger. He pierces to the very center of men's hollowness and they shrink back in anger at the fearlessness of his truth.

1. A challenge of his authority.

Read Mark 11:27-33.

- a. What trap did they lay for him by their question?
- b. In what difficulty does his answer involve them?

2. Parables of the Kingdom.

a. The story of the willful son (Matthew 21:28-32). Here again Jesus teaches through a very human story, the gospel of another chance.

b. The story of the wicked husbandmen (Matthew 21:33-46). Imagine the angry faces of the crowds as they realized the application of the parable.

c. The story of the wedding feast (Matthew 22:1-14). A wedding among the Jews was a period of great rejoicing lasting over a whole week. The wedding procession was a joyous crowd of merry-makers, including the friends of the bridegroom and the maidens accompanying the bride; sometimes they carried myrtle and palm branches, sometimes throwing grain or money, then again with lighted lamps carried on the tops of staves. Among the Jews every bride symbolized Israel and the bridegroom, the Messiah. Again they recognize themselves in the guests who were not worthy.

3. Three questions asked by the Jewish rulers.

a. The question about tribute. Read Mark 12:13-17.

It was a subtle question, for they hoped to make Jesus offend either the Roman authorities on the one hand, or the Jewish sensitiveness over the Roman yoke on the other. (Picture 126.)

b. The question about the greatest commandment. Read Mark 12:28-34.

On this occasion his enemies sent a learned scribe to debate with him about the chief commandment, a favorite discussion among the scholars. Jesus must have been glad for the opportunity the question gave him to phrase what was the chief doctrine of his teachings. His words throb with assurance and tingle with the definiteness of truth, winning the admiration of even the scribe himself.

c. The question about the life of the Spirit. Read of Jesus' secret talk with one of the Sanhedrin. John 3:1-12.

Nicodemus must have heard Jesus preaching to the crowds of pilgrims that had thronged the city streets. He had been impressed with the vigor, the uncompromising sincerity of the new prophet, perhaps his utter scorn of a religion that compromised with any form of evil. He recognized, too, that Jesus had a message peculiarly of God. In his own life he must have met constantly the question of his own personal adjustment to the religious life the Pharisees stood for, and the standards by which the Sanhedrin passed judgments. Perhaps he had lived along the easy way of adjustment called "compromise." If so, it explains the direct, almost sword-like thrust with which Jesus greets him: "Ye must be born again,"—no compromise but a life so new in its complete harmony that it is like one born again.

What Jesus tries to teach him is the thing which makes Christianity unique above all other religions—its power to make over a life, even one stained and useless, into one that seems absolutely different and God-filled. Jesus does not explain how it is done, for God uses many channels, but he points out the way (John 3:14-16).

4. The cleansing of the temple.

Read Mark 11:15-18. (Pictures 385, 248.)

Greek and Roman money was exchanged at a discount for the Jewish coin, that each man might pay the temple tax of half a shekel (27 cents). The tables both of the money-changers and of the sellers of sacrificial animals had been allowed to stand in the very court of the temple, each man plying a crafty trade, and thus turning the holy feast into a kind of religious "graft."

Section 7. The Larger Kingdom

1. The widow's two mites.

Read Mark 12:41-44.

It is a significant object lesson, not only in giving, but in Jesus' quick observation of the people around him and that fine sympathy which made his great heart grow warm with love for wayside people.

2. The Gentiles who sought Jesus.

Read of another significant incident of the last week (John 12:20-36). As those Greeks come seeking him in fulfillment of the tremendous plan of Christianity, Jesus' heart is flooded with the joy of what will be the task of his disciples after his death—the leading of sheep “of the other fold” to himself. Like the grain of wheat that dies alone in the ground, so his own lonely death is to make possible the harvest of the kingdom. There is the struggle of victory in Jesus' voice and the ring of triumph. Read again the passage, for it is the preface of Gethsemane and the cross, but also the herald of our victory through him as Christ.

3. Teachings about the coming kingdom.

a. Jesus had many questions to answer about the coming of the kingdom. He could tell them only figuratively, but always he begged them to live in the sense of its nearness. Read some of them as indicated.

(1) The parable of the ten virgins. Matthew 25:1-13.

(2) The parable of the ten talents. Matthew 25:14-29.

b. Thoughts about another kingdom and the anticipation of its coming brought two temptations to those who listened.

(1) A feeling that there is no real permanence in the world.

(2) A tendency to forget that practical service is the secret of all reality.

Jesus answers both of these with words which ring with the kind of certainty that heals. Find this assurance in Mark 13:31, which answers the first; and Matthew 25:31-

46, answering the second temptation with a lesson on the way to serve God. His teaching about service was not entirely new. The Talmud encouraged hospitality, the doing of alms, feeding the sick, but to make service to the outcast ones of society into a gift to Jesus himself was a new lesson (Matthew 25:44, 45). Such service can glorify and sanctify the deeds of the most commonplace day.

4. The conspiracy of Judas.

a. The part which Judas plays is of one largely outside the little group of men around Jesus. He meets with these for the celebration of the Feast the following day, but with the uneasy conscience of a man who is playing two parts. Read Matthew 26:14-16 for the reason.

b. Notice in Matthew 26:5 one of the details of the plot.

c. The money Judas received was about that of the price of a common slave.

d. Of the Wednesday of the Passion week we have no record. Thursday was the last day Jesus spent with his disciples; for the last time he had slept on earth among his own.

CHAPTER XI
THE UPPER ROOM

A BALLAD OF TREES AND THE MASTER

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him :
The thorn tree had a mind to Him
When into the woods he came.

Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last :
'Twas on a tree they slew Him—last
When out of the woods He came.

—*Sidney Lanier.*

CHAPTER XI

THE UPPER ROOM

Section 1. The Last Passover

And when it was evening he cometh with the twelve.—*Mark 14: 17.*

There is no more beautiful story in the Bible than that of the Upper Room; for now not as followers, nor as disciples, nor as fellow workers do the disciples gather around Jesus, but as friends. At the Passover each family celebrated together, in the closest bond, the sacred feast; one met with "his own." Thus, not eating the Passover at Bethany nor at many a house in Jerusalem where he would have been welcomed, our Lord made the Twelve as his own family.

1. Preparations for the Passover.

Read Luke 22: 7-13.

a. What disciples are chosen to make ready the feast? Why?

b. What directions were given them?

c. The "goodman of the house" is another of the silent friends of Jesus, one who desiring, perhaps, to express his love for Jesus, had told him previously that he might have the upper guest chamber of his house in which to celebrate the feast. Perhaps the meeting of the servant at the public fountain was a part of the arrangement made with the goodman with a friend's thoughtfulness, or it may be that here, as in many another house, Jesus knew the habits of the servants as well as of the master.

d. What thoughts are in Jesus' mind as they all take their places at the feast (verses 14-16)? What thoughts in the disciples' (verses 24-30)?

2. Jesus as leader of the feast.

Recall Jesus' first celebration of the feast at Jerusalem (Study II, section 6) and the part he took in its celebration as a child. Now he is spokesman of the feast (Luke 22: 16-18). After first blessing the sacred cup of water and wine, he passes it to the others, then likewise the dish of herbs dipped in vinegar and then he breaks the unleavened bread. Even now it must have symbolized to Jesus the breaking of his own life in service for these men he loved. (A picture of the last supper, number 132.)

3. The lesson in service.

a. Read John's account of Jesus' last service of love. John 13: 1-15.

It is customary for the servant to bathe the guests' feet, dusty with traveling, yet this act of Jesus is not an act due the entering guest as an additional act of service: it is an expression of his love.

b. What circumstances make the lesson pointed? Who recognizes the hidden rebuke first?

c. Notice there is nothing but love in Jesus' voice; his last night they are disappointing him by contentions about which shall hold chief places at the feast, yet he chooses a way to teach them that they can never forget. But for all the quietness of tone there is yet divine command in his words: "I have given you an example, that ye also should do as I have done to you" (John 13: 15).

4. The loveless disciple.

There was one disciple who had never caught Jesus' spirit: something had kept him from coming into the life of unselfish discipleship. He was chosen by Jesus in the beginning of his ministry as one of his immediate helpers—apparently of business ability, for he was elected treasurer and kept the slender funds of the group. But he had become Jesus' failure. Perhaps money was his temptation; perhaps he had loved what material advantages a first-hand friendship with the future Messiah would bring, more than he had loved Jesus. But in the company of friends in the "upper room," he is the only loveless one,

shut out from their fellowship by his own sense of guilt. When Jesus' overburdened heart almost breaks down at the thought of treachery in the ranks of the Twelve, it is not long before Judas hurries from the room. Read John 13:21-30. And soon, the remembrance of that quiet scene in the upper room and the overwhelming consciousness of the love he had bargained away, will break Judas' heart. Read Matthew 27:1-8. (Leonardo da Vinci's picture of the disciples' astonishment, number 131.)

So, to the church, the feast of the Last Supper has come to be a symbol of our Lord's comradeship with those he loves. The soul must prepare its quiet chamber for his coming that it be fit and ready, and then as of old, "he cometh with the twelve" as to a friend's table. Then he becomes host once again and we guests, fulfilling the loving relationship he asked for: "That where I am, there ye may be also" (John 14:3).

Section 2. The Comradeship of the Upper Room

1. Jesus had tried to prepare the Twelve for the inevitable separation, but like children they have not been able to understand, and so again as to children he tells them of it gently. Read John 13: 33-35.

2. What is the "new commandment" and in what sense is it new? Does it differ from the kind of love of which he spoke to the scribe in Study XI, section 6? In how much is Jesus' standard higher?

3. Again Peter becomes spokesman for the others: tonight in the quietness of their fellowship it would have been easy to lay down their lives for their Lord, but not so easy later when a whole city votes him to death with confused cries. Read John 13: 36-38.

4. John with a friend's love remembers many of Jesus' words those last days together, and he gathers them up in those wonderful chapters, John, chapters 14-16. With a friend's intuition he can almost read Jesus' thoughts until he has seemed to put the very ring of Jesus' voice in the words. If possible read them continuously, keeping only one question in your mind: What do they tell of Jesus' friendship for men?

5. Lay aside definitely some future plan to study into these chapters. If possible memorize much of them. The following topics might be worked out:

- a. Jesus' picture of heaven as "a house of many rooms." Compare it with the picture in Revelation, chapters 21, 22.
- b. Jesus' words about himself.
- c. The gifts he has ready for his friends.
- d. Jesus' commands to his friends.
- e. His parting words of good cheer.

Section 3. The Garden of Gethsemane

1. Just outside the city lay many a quiet garden, especially toward the Mount of Olives, where the trees had often welcomed Jesus under their shadows. Now in the spring of the year the flowers would make all sweet with the fragrances of evening. Apparently he was accustomed to come here for the prayer that closed in the night. In the upper room they had just left, Jesus had been strong and courageous before the troubled disciples, but now alone with God under the stars he fights out his passion to live and work as only Christ himself could. Read reverently Mark 14: 32-42. (A picture of Gethsemane and the Mount of Olives, number 232.)

2. In the Upper Room he had told them of his gift of peace after sorrow, and the quietness of the garden must have seemed to echo the words as they entered it, but soon the gleam of lanterns and the cruel noise of the multitude breaks in on the quietness and the garden is trampled under the feet of his betrayers. Read John 18: 1-11.

3. Study Jesus' responses carefully, and their dignity so powerfully in contrast to Peter's impetuous anger.

Section 4. The Trial of Jesus

1. The two courts.

Had the nation been free, it would have been necessary for Jesus to have been brought before the Sanhedrin alone—that ecclesiastical court composed of seventy-one members chosen from the priestly aristocracy. But the Sanhedrin had not the power to give the sentence of death, all capital cases being brought to the Roman procurator. Notice that a Roman band of soldiers aided in the arrest.

2. The trial before the Jewish authorities.

a. Read Mark 14: 53-65.

b. Annas, though not high priest, was the leader in Jewish affairs, due to his strong influence with the people.

c. At first there is an informal testing of Jesus before he is actually brought up before the high priest Caiaphas, followed by unnecessary cruelty.

d. Read of Peter's temptation, but remember that at least he was one of the two disciples that followed Jesus even into the very nest of danger. Who was the other? Mark 14: 66-72.

e. Notice on what evidence they condemned Jesus to death. Luke 22: 66-71.

3. The trial before Pilate.

a. Read of Pilate's reluctance to condemn Jesus. Luke 23: 1-25.

b. What charges are brought against him? Can you deny any of them by other evidence?

c. What offers does Pilate make, to escape condemning Jesus to death if possible?

d. Read John's account of the dignity and power of Jesus as he stands before his tormenters; sometimes an open answer to a question of his Messiahship, then the mute silence of a heart made strong and courageous under danger by trust in the will of his Father. John 18: 33-38. (The trial before Pilate, picture 141.)

Section 5. The Crucified Lord

1. The day of the cross.

a. Read the account in Mark 15:21-41.

b. Read of the multitudes that follow along the road to Calvary as described by Luke 23:27, 28. (Christ leaving the Prætorium, picture 537.)

c. What significance has the inscription in many languages? Read John 19:19-22.

d. Study in the crowds around the menacing looks, malefactors the ones nearest him, soldiers mocking him and parting the few possessions he had. Among them all there is but one who can share the last moment with our Lord and he a thief. Read Luke 23:39-43.

e. At the foot of the cross is the little handful of those who loved him, and they are for the most part the loyal women who had known him. Read John 19:25-27. The disciples had failed him again, but when John begins writing the chapter that contains so many of their failures, his voice rings with the assurance that, notwithstanding it all, "having loved his own which were in the world, he loved them unto the end" (John 13:1).

f. Jesus is recorded in the different gospels as having spoken on the cross seven times. Read them. Luke 23:34, Luke 23:43, John 19:26, 27, Mark 15:34, John 19:28, John 19:30, Luke 23:46. Two are prayers; one a promise; one a command; five are his thoughts for others; two only have any suggestions of his own physical suffering in them.

g. In the face of so much dignity, so much suffering, so much majesty, recall Jesus' last words to his disciples in the Upper Room but the night before, and read them through once again. Jesus had told them plainly that these events were necessary (John 16:1-7), that for them and for us the joy and the peace of an abiding life were possible only through the gateway of his death. And here lies the greatest lesson that he taught men; only through an acceptance of him as the crucified Saviour may we learn the lessons of the Upper Room. (A picture of Golgotha, number 153.)

2. The burial of Jesus.

- a.** Read Mark 15:42-47.
- b.** Joseph of Arimathea, like the "goodman of the house," was another of Jesus' inconspicuous friends.
- c.** Read the details Matthew adds of the Roman watch stationed at the tomb. Matthew 27:62-66. Pilate's words ring with a kind of uncertainty as if he himself almost believed.

3. The morning of the Resurrection.

- a.** Read the account in Matthew 28:1-10.
- b.** Picture the scene for yourself, not, if possible, in the terms of familiar paintings but with the real Judean country as background and the Oriental place of burial.
- c.** When have spices been brought before to honor the Lord?
- d.** Recalling Peter's experiences during the last days and the loyal love he bore his Lord, do not miss the beauty of the message of the angel in Matthew 28:7. Perhaps his grief had been even greater than the others when he realized his repeated failures. John describes how John and Peter ran together to the tomb at the wonderful news. Read John 20:2-10. (Peter and John running to the sepulchre, picture 538.)

Section 6. The Wonderful Fact of the Resurrection

1. The appearance of the Christ to Mary. Read John 20:11-18.

a. Think of Mary and all the incidents that you can recall about her. What type of woman was she? Would she not be one of the first to whom the resurrected Christ would show himself? As soon as he speaks to her by the familiar name, her recognition is instant, as a friend's would always be, for nothing, not even a marvel, could hide a friend from one who has learned the fuller meaning of love.

b. Do not try to explain Christ's resurrection, for it is as inexplicable as the flower which bursts from the seed. The flower and the seed are unlike in bodily texture, but both a marvelous fact. Jesus' earthly life had been to the men who knew him, the seed, full of promise, but they had not been able to see the flower lying there. Now their Lord was come to them as the flower, not the same, but as real. From now their companionship together was to be a companionship of spirit expressed through earthly tasks, but a comradeship that could now be far more complete.

2. The walk to Emmaus. Read Luke 24:13-35.

a. There is no place where the Jesus of the gospels and the Christ of today are more wonderfully blended than in his supper with the disciples at Emmaus. Grieving for the Jesus who had gone, they do not recognize the Christ who has come till the blindness slips away from their souls.

b. Picture the roadway and Jesus drawing near them, the gray grief of their hearts, and the evening meal together when memories of the Upper Room open their blind eyes to the real presence of their Lord. There is no more beautiful picture than this to keep in one's heart, for the spirit of our Lord has taken his place again at men's tables and walks with his own forever.

3. The appearance to the disciples in Jerusalem.

a. Read of Jesus' appearance to the disciples who had

gathered together in great grief and terror at this apparent evil that had overthrown them all. John 20: 19-25.

b. Where would it be natural for them to have assembled?

c. What two disciples are absent?

d. They know Jesus by his first word,—for it echoed of the only gift he had had to leave as a legacy that last night together before his death,—his gift of peace (John 20: 19, 21). Twice he says to them “peace” and then they are glad, for they know his voice.

e. Read of Jesus’ appearance to Thomas. John 20: 26-29. Remember at the time of Lazarus’ death that it was Thomas who, in the face of danger, was willing and eager to follow Jesus even unto death (John 11:16).

Spirit of God, descend upon my heart;
Wean it from earth, through all its pulses move;
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love.

I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies;
But take the dimness of my soul away.

Section 7. The Last Wish of our Lord

1. The lesson in love.

a. Jesus' appearance to seven of his disciples by the Sea of Galilee is a beautiful lesson in service. Like the washing of the disciples' feet, or Mary's box of precious ointment, the fire kindled on the shore is a practical expression of love. Read John 21:1-14.

b. Notice that some of the disciples had gone back to their former occupation, in bewilderment at the unexpected snatching away of one who they had believed even to the end would justify his claims. It was natural that in their grief and the new adjustments their Lord's death made necessary, they should cling to the old tangible tasks. But Jesus Christ who understood all their needs takes the quiet of an early morning by the Sea of Galilee to call them once again from the old tasks into the life of complete discipleship.

c. Read how gently Jesus guides them again,—this group of fisherman,—into the great task before them, adjusting forever their love for him to the needs of the whole world. John 21:15-24; Matthew 28:16-20.

2. His going away.

a. Read Luke 24:44-53.

b. What promise is coupled with Jesus' command?

c. Luke says that it was "while he blessed them" that he was carried away, and that already there had come to them the gift of joy. If one follows the story of those men's discipleship from the early days when they first followed him as an experiment, until now, it makes clear that the greatest miracle of the gospels is Jesus Christ himself and his life made living through the transformed life of each one of his followers.

3. His prayer for the world.

a. There is no more complete expression of the aim for which Jesus Christ suffered and gave his life than is found in John, chapter 17. It is a prayer of our Lord, that seems best to interpret his life purpose from the time he con-

sciously took on his shoulders the work that he never laid aside even to the very foot of the cross. Study the chapter carefully to find what he intended friendship with God to mean in its fullest sense. The theme of the prayer is found in the phrase "that they may be one."

b. What things does he pray for as a gift to those whom he is leaving on the firing line of service? Enumerate them from John 17:11, 13, 15-19, 24, 26.

c. For whom is he praying in verses 20-24? Are not we prayed for here?

d. Think of what such a world-unity could mean—men becoming friends of Christ, and then coming into close nearness to God, and thus the whole world becoming one. And the marvel is that Jesus Christ not only prays for such a gigantic thing as that all men the world over should become one, but that it is to be a unity, not of blood, or of nationality, or of intellect, but a unity of the heart, this oneness becoming possible through love alone. Take verse 23 as the fulfillment of discipleship:

"I in them, and thou in me, that they may be perfected into one" (John 17:23).

THE SECOND CRUCIFIXION

Loud mockers in the roaring street
Say Christ is crucified again:
Twice pierced His gospel-bearing feet,
Twice broken His great heart in vain.

I hear and to myself I smile,
For Christ talks with me all the while.

No angel now to roll the stone
From off His unawaking sleep,
In vain shall Mary watch alone,
In vain the soldiers vigil keep.

Yet while they deem my Lord is dead
My eyes are on His shining head.

Oh! never more shall Mary hear
That voice exceeding sweet and low
Within the garden calling clear;
Her Lord is gone, and she must go.

Yet all the while my Lord I meet
In every London lane and street.

Poor Lazarus shall wait in vain,
And Bartimeus still go blind;
The healing hem shall ne'er again
Be touched by suffering human kind.

Yet all the while I see them rest,
The poor and outcast, on His breast.

No more into the stubborn heart
With gentle knocking shall He plead;
No more the mystic pity start,
For Christ twice dead is dead indeed.

So in the street I hear men say,
Yet Christ is with me all the day.

—Richard Le Gallienne.